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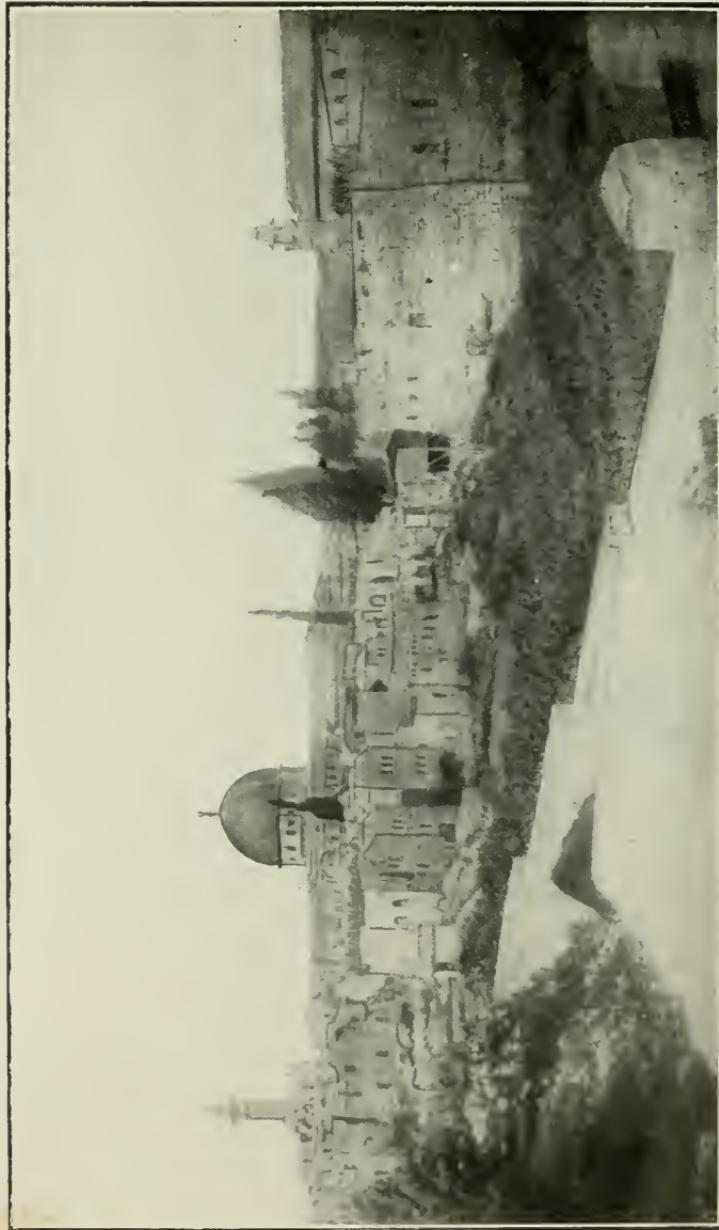
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PROPHECY, THE WAR, AND
THE NEAR EAST

"JERUSALEM SHALL BE TRODDEN DOWN OF THE GENTILES UNTIL THE TIMES OF THE GENTILES BE FULFILLED."



Photograph by]

THE TEMPLE AREA
(Haram-esh-Sherif).

Castle
of
Antonia.

Dome of the Rock,
Jewish Quarter—Jews' Wailing Place,

Mosque el-Aksa,

S.W. Corner of Haram

(lower stones are Herodian),
Robinson's Arch,
Tyropean Valley
(filled up with rubbish and
covered over with cactus plants).

[Rev. G. H. Lancaster.

J. Beaton

PROPHECY, THE WAR, AND THE NEAR EAST

BY

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ASSOCIATE OF THE ROYAL COLONIAL INSTITUTE.

ο κύριος ἐγγύς.

FOURTH EDITION

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The following are some brief extracts from Press Notices of the First Edition of this book :

THE TIMES.—“ Those who accept the ‘historical view’ of prophecy, which sees in Scripture an accurate forecast of the course history has taken, will recognize that Mr. Lancaster is a close student of Scripture, and has made good use of his travel in the Holy Land. He believes that Israel and Judah will be restored to the ‘Promised Land,’ a phrase, however, to which he gives a very wide interpretation.”

MORNING POST.—“ The Rev. G. H. Lancaster, Vicar of St. Stephen’s, North Bow, E., is an authority on Palestine and its archaeology.”

GLOBE.—“ A book worth reading.’ The Rev. G. H. Lancaster, Vicar of St. Stephen’s, North Bow, is a lecturer of the Palestine Exploration Fund, and its work must be of peculiar interest to him because of its help in elucidating the prophetic books of the Bible, of which he is a student and interpreter. We can cheerily render homage to the patience and industry with which he has set forth his views in the clearest possible way.”

CHURCH TIMES.—“ There can hardly be a great war in recent times which has not produced books confidently interpreting prophecy in relation to current events. And they will always have their readers.”

RECORD.—“ This important volume is an earnest, painstaking and reverent attempt to promote a desire to ‘search the Scriptures, and to watch the ‘signs of the times,’ in view of the great purpose which God is working out in the world to-day. The writer deserves unqualified praise for the research which has been put into this volume. It is, on the whole, a valuable presentation of the case for the historical school of prophetic interpretation.”

LIFE OF FAITH.—“ Mr. Lancaster writes with a full knowledge of his subject, and we feel that he has made a valuable contribution to prophetic eschatological literature, and one that deserves to be studied by all who desire to understand aright the times in which we live. For this reason we warmly commend the book. Not only does it stimulate enquiry, but it answers many perplexing questions, and helps us to understand the underlying meaning of much that is dark and mysterious. The value of Mr. Lancaster’s work—a work which every one ought to read—is much enhanced by a bibliography, a prophetic chart, a Scriptural index, a map of the Holy Land, and a general index.”

EXPOSITORY TIMES.—“ The Rev. G. H. Lancaster, M.A., F.R.A.S., Vicar of St. Stephen’s, North Bow, has certainly done his best to bring the prophetic Scriptures into touch with the present War, and that for instruction in righteousness. It is almost uncanny the way he gets events and texts to agree together. Beyond most prophetic interpreters he is careful of the great principles, especially the great ethical principles of God’s government of the world.”

MORNING STAR.—“ This is a work of abounding interest, and gives much valuable information along rigidly historicist lines. Our author has bright hopes of British predominance, associated with the People and the Land of Promise.”

Co

MY WIFE,
MY HELPER IN THIS BOOK
AND IN ALL THINGS.

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PREFACE

THIS book goes forth with the earnest prayer that it may stimulate many to search the Scriptures more earnestly, and to watch “the signs of the times” more carefully, in view of the great purpose which GOD is working out in the world to-day.

It is largely in response to the numerous requests which I have received from Christian friends in many directions, that I have humbly endeavoured to outline the difficult though important subject of Prophecy. And in so doing I have been fully aware that there are several systems of interpretation which for long centuries have commended themselves to Bible students. But the larger the tree the greater the number of branches, and the fact that there are many interpretations by no means destroys the truth of Prophecy, nor does it militate against our convictions in adopting any one of them.

It may be stated briefly that there are three schools of Apocalyptic interpretation,¹ which naturally group themselves under the three divisions of time :—

- (i). *The Praeterists*, who hold that the whole of Prophecy has been fulfilled in the past.
- (ii). *The Historical Interpreters*, who hold that Prophecy embraces the whole history of GOD’s Chosen People (and of the Church) from earliest times, and continuously through the present day until “the end of the world.”

¹ Vide Alford, *Greek Testament*, vol. iv, prolegomena 5. Chap. viii. § 5.

(iii). *The Futurists*, who hold that Prophecy relates entirely to events which are to take place in the future at or near the Second Advent of our Lord.

The first of these, the *Praeterist* view, does not concern us much, because it has no influence upon present-day circumstances. It is said to have been first promulgated by the Jesuit Alcasar in 1614, but did not gain much support except from Bossuet, and those who were strongly opposed to Protestantism.

The *Praeterist* theory revived however in more recent times in Germany when it was adopted by Ewald, Lücke, De Wette, and others, while in England it was followed by Dr. Davidson, and in America by the famous commentator Moses Stuart.

The third interpretation, the *Futurist* one, is held by those who practically deny all the historical significance of Prophecy, especially with regard to this dispensation, and who maintain that large portions of the Book of Daniel and Revelation have never been fulfilled, and never can be fulfilled until our Lord's Second Coming. To maintain this view, they hold that the present dispensation is not recognized in Prophecy, and that there is accordingly a huge "gap," or "blank," or "parenthesis," in God's Revelation.

The *Futurist* view is said to have originated with the Jesuit Ribera, about 1580,¹ and it revived in the last century with the teaching of the "Plymouth Brethren," being strongly held by William Kelly,² and by those who followed him.

It was adopted by the Jesuits who naturally did not care to regard the "Little Horn" as a symbol of "Rome"; and it is still held by others who believe that "after

¹ Elliott, *Horæ Apocalypticæ*, vol. iv., pp. 465 ff.

² *Lectures on the Book of Revelation*.

Revelation iv. the Church is in Heaven," and who also look for a personal antichrist who shall yet come and make a covenant with the Jews, and "break the covenant," a belief for which there is no foundation whatsoever in the Bible, and least of all in the great prophecy of Daniel ix.

But the middle school of interpretation—the *Historical* one—is, we think, without doubt the most scriptural and the most reasonable of all three.

It necessarily could not have arisen much before mediæval days, when its chief exponent was the Abbot Joachim, about A.D. 1200.¹ The great argument in favour of the Historical school lies in the fact that it presents a uniform, continuous and consistent interpretation. It builds up a series of pictures, historically accurate, and historically consistent, from early days all through the ages down to the present time, while it provides for the continuation of the same developments until the Second Advent. It is a system which shows that from the days of the Babylonian empire of Daniel's Image, until the Restoration of God's Chosen People to their Land, everything has been provided for in Prophecy, and that God has been working His purpose out. It is a system, and the only system, which has satisfactorily explained the great prophecy of the 70 weeks; while it is the only system of interpretation which provides for a satisfactory and consistent understanding of the great subject of the Antichrist.

Historical interpreters teach that the three prophecies of the "Little Horn," the "Man of Sin," and the "Beast," under its seventh head revived, all refer to the one great and anti-christian menace of Papal Rome; and that the other "Little Horn," and the "Euphrates" each refer to Turkey and Islam,

¹ Elliott, vol. iv. pp. 376-410.

It is impossible to alter the course of past history, and no system of prophetical interpretation can be wrong which accurately and definitely corresponds with all that has transpired in bygone centuries until the present day.

Furthermore, the Historical view, with its continuous application, is the only interpretation of prophecy which has anticipated the remarkable sequence of events that have led up to this present War, and as the chart in the appendix shows, it is a system which speaks for itself, and defies all contradiction.

It may not be amiss to state that the Historical school has contained for its support and exegesis the well-known names¹ of Wycliffe, Luther, Bullinger, Foxe, Sir Isaac Newton, Bishop Newton, Elliott, Alford, Wordsworth, Birks, Bickersteth, Grattan Guinness and many others. There is reason for thinking that the War is leading many more Bible students and thinkers to study this line of thought, in view of all that is now transpiring in the world, with the expansion of the British Empire and the developments in the Near East.

Prophecy is the greatest of subjects ; it deals with every science known to man in these enlightened days, and it transcends the bounds of all human knowledge. It therefore invites our reverent research, while the study of it brings much blessing and reward.

This book is largely the outcome of a number of sermons and lectures which I have had the privilege of giving from many a pulpit and platform in the London Diocese and elsewhere. I am glad, therefore, to avail myself of this opportunity of thanking the many clergy and other friends for the kindness and courtesy which they have so often extended to me.

¹ See Elliott, vol. iv., p. 416.

It has been quite impossible to deal adequately or completely with so large a subject in the following pages, but I trust that the brief outline here suggested may lead to a deeper and more fruitful study of “the sure word of prophecy,” even as the latter inspires us to look for His Coming.

“Be ye also ready, for in such an hour as ye think not the Son of Man cometh.”

G. H. L.

St. Stephen’s Vicarage,
North Bow,
London, E.

PREFACE TO THE FOURTH EDITION

THE very kind reception which has greeted the first three editions of this book has encouraged me to send out this fourth edition, carefully revised, in the earnest hope that it may be used of God to stimulate among Christian friends a more fruitful study of the prophetic Scriptures, and a more reverent love for His Holy Word, especially in these wonderful days when God is so clearly working out His purpose through His chosen people.

It is gratifying to be able to state that there has been no occasion to withdraw, alter or modify any opinion or interpretation previously expressed, and I am thankful to add that the gradual developments in and around the Promised Land have given practical realization to much that was anticipated beforehand.

The British Occupation of Jerusalem, the greatest event in modern times—to which one has been confidently looking forward for some years past—and the British Conquests of Palestine and Mesopotamia, have opened a new chapter in the history of the world. The Holy City, having surrendered herself into the Christian wardship of her Anglo-Saxon inheritors, is now making a triumphant stand, in consequence of her redemption, for liberty and truth, for justice and humanity. She will thus cause her light to shine into all parts of the world, and so bring into practical fulfilment that prophetic ideal, which has always endeared her, as “the City of the Great King,” to the hearts of both Jews and Christians.

This edition, then, is humbly sent forth, accompanied by the prayer that God may richly bless our King, our Nation, and our Empire, so that with Jerusalem in our keeping, we may be the Lord’s witnesses for the glory of God, and for the good of all mankind, “till He come.”

GOD SHALL BLESS US
AND ALL THE ENDS OF THE EARTH
SHALL FEAR HIM.

G. H. L.

Prophecy, the War, and the Near East

CHAPTER I

THE FACT OF PROPHECY

SINCE the outbreak of War, a new era has dawned in the history of the world, an era that has brought with it a series of circumstances which have revolutionized and changed all that was going on before. It has disrupted previous conditions, healed unhappy breaches, and bridged over what were apparently impassable gulfs. It is an era which has introduced us to new hopes and greater ideals, in the cementing of the brotherhood of the Empire, in the deepening of the spiritual life of the Church, and in the strengthening of intercessory prayer.

We are therefore in a position to ask the question : Has this War anything to do with the great unseen purposes of GOD ? Is it possible that a War of such worldwide magnitude, of such unprecedented enormity, and of such unparalleled dimensions, can be alien to GOD's eternal purposes, and foreign to the working out of that destiny, not only of the cause and claims of Christianity, but also of the Chosen People of GOD, and of the Land of Promise which they must yet definitely inherit and possess ?

To answer this question in the affirmative is by no means to assume that GOD is the Author of this or of any war. "Every generation," we are told, "must have its war." War is, alas ! necessary, as is proved

by human experience ; neither did Christ come to do away with the principles of warfare. But war is, we know, the outcome of evil, and the author of it is the Devil, and no war in history has ever proved more conclusively than has the present one how inhuman and diabolical its activities can be. Yet, from the working of evil, GOD is graciously pleased to allow good to come, because nothing can ever frustrate His eternal purposes, and nothing can ever bring to nought the truths of that unconditional Covenant which He made with Abraham, Isaac and Jacob, and their seed for ever,¹ and which Christ came to confirm "through the Blood of the Eternal Covenant,"² when He ratified the promises made to the Fathers.³

We must therefore expect to find that those "wars and rumours of wars"⁴ which have had dealings with God's Chosen People in past days have, in some mysterious way, been used by GOD for the working out of His purposes, and it is not difficult to prove that such has indeed been the case.

One of the saddest pages of history is that which concerns the downfall of the Jewish State, and the destruction of the Holy City in A.D. 70. It was a cruel moment when a Roman soldier,⁵ contrary to the wishes and commands of Titus, hurled a flaming torch into the Sanctuary of GOD. The Holy of Holies soon became a seething mass of flames, the Temple was destroyed, not one stone being left standing upon another, and the city "beautiful for situation, the joy of the whole earth,"⁶ was sacked, while it seemed as if the Jewish national ideal was now destroyed, and all hopes for the future shattered.

Yet who can tell how wonderfully was GOD's eternal

¹ Genesis xii. 2, 3.

² Heb. xiii. 20.

³ Rom. xv. 8.

⁴ Matt. xxiv. 6.

⁵ See pp. 82, 83.

⁶ Ps. xlvi. 2.

purpose being worked out ? The great dispersion of the Jewish race became a necessity and an established fact, while the downfall of the Jewish State, and the scattering of "the holy people,"¹ created the way for the preaching of the Gospel throughout the Roman Empire. This brought about in very early days the planting of the Banner of the Cross and the seed of the Gospel in "the isles of the West"—i.e., "the uttermost part of the earth,"² Britain—whence have developed and evolved the true doctrines of that genuine Christianity which is to-day being so bitterly attacked by the anti-Christian forces of the enemy.

Another period of history, a more modern one, which forms a pointed illustration once again of the way in which "wars and rumours of wars" can never frustrate God's purposes, is that which is coincident with the terrible era of the French Revolution. It was a time when one of the most civilized countries of Europe was undergoing social upheavals and unparalleled bloodshed, the like of which had never been known before. The rise of the democracy, the downfall of the throne, the humiliation of the aristocracy, the wholesale destruction of life and property, the negation of justice, the denial of freedom, were not principles, one would think, which were calculated to confer benefits upon mankind, nor to work out God's purposes ; yet, be it said, the French Revolution began to shatter the foundations of the Temporal Power of the Papacy, which finally collapsed in 1870,³ it brought about a preliminary stage in the emancipation of the Jews, and above all it introduced the decade in which were born nearly all the great Missionary Societies, and that nineteenth century whose glory is written in characters of justice and liberty, of science and progress, and of Empire and Gospel.

¹ Dan. xii. 7.

² Acts i. 8.

³ See pp. 114-115.

We therefore should find much comfort and consolation in the thought that “ all things work together for good to them that love GOD, to them who are called according to His purpose,”¹ and we know that this great War must be used of GOD for the furtherance of His prophetic plans, for the ultimate restoration of Israel and Judah to the Land of Promise, and for the greater evangelization of the world.

“ GOD is working His purpose out, as year succeeds to year ;
 - GOD is working His purpose out, and the time is drawing near ;
 Nearer and nearer draws the time, the time that shall surely be,
 When the earth shall be filled with the Glory of GOD, as the waters cover the sea.”²

Assuming, therefore, the existence of the great purposes of GOD, we are now in a position to ascertain whether or no these great purposes are laid down in what St. Peter calls a “ more sure word of prophecy.”³

What, therefore, is “ Prophecy ” ? We may regard it as a term expressing three ideas which are related to each other by that common instinct or supernatural power which gives expression to each.

1. *Prophecy is “ forth telling.”* This means that the one who is “ prophesying ” is telling forth some truth, relating to past or present facts, either known or unknown to his audience. For instance, our Lord said to the Samaritan woman, “ Thou hast well said, I have no husband : for thou hast had five husbands ; and he whom thou now hast is not thy husband : in that saidst

¹ Rom. viii. 28.

² Canon A. C. Ainger ; cf. Isa. xi. 9, Hab. ii. 14.

³ 2 Pet. i. 19-21.

thou truly. The woman saith unto him, Sir, I perceive that thou art a prophet."¹ In this case our Lord did not foretell her future, but He forth told her past and her present.

2. *Prophecy is "foretelling," i.e., relating what is or may be going to happen in the future, near or distant.* This "foretelling" must be of such a character that there is no presumptive evidence to account for the likelihood of such an event coming to pass. If, for example, the sky is exceedingly overcast, and the clouds are very heavy, it does not necessitate the fact of prophecy to foretell that it will rain, for the clouds or the barometer form very strong presumptive evidence that it must rain soon. But when our Lord began "to show unto His disciples how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day,"² He foretold prophetically what was going to happen to Himself, and the very fact that the disciples misunderstood, or that St. Peter rebuked our Lord, shows conclusively that there was in the consciousness and experience of the disciples no presumptive evidence to explain our Lord's words, or to account for their meaning and for their final fulfilment. Hence :—

3. *Prophecy is "the uttering or the writing of history and of historical facts and events, before such history comes to pass"; and such prophetic history is and must be just as accurate as if it were written after the events had come to pass.*

Now in the creation of the universe GOD had a plan, a plan which had to operate throughout all the ages; and by this plan, and in virtue of its being accurately and absolutely carried out, the purposes of GOD, which must be coincident with the effective realization of that plan,

¹ John iv. 17-19.

² Matt. xvi. 21.

have been manifest, not only in the creation of the universe, but also in the formation of the world, and in the evolution of human history, and in the progress of Revelation and of Christianity.

Hence from the first moment when God began to reveal something of His purposes in early Hebrew times, the fact of prophecy became a certainty; and with the enunciation of His purposes, and with the unfolding of His plans, we perceive the gradual recognition of Prophetic Truth, and of historical and national idealism in the selection of a certain family, the progenitors of a certain nation, who were destined to become the channel of blessing to the whole world, and the revealers of God's progressive purposes in His ultimate dealings with the human race in general.

Apart from regarding the Bible as a Living Book, portraying Christ in all the Scriptures, and apart from regarding it purely as a sacred and inspired collection of historical records, giving the account of what happened from early days until the latter part of the first Christian century, we may now study the Scriptures in the light of the Bible being one great prophetic whole, "forth telling" and "foretelling" events which were to come to pass by different stages and in different eras, in connection with God's Chosen People, the Gospel, and the Land of Promise.

We may therefore assume as a working premise that the Bible, both containing and consisting of the "more sure word of Prophecy," gives an accurate and complete account of all the chief and salient facts in connection with such world-empires and movements in history as have been concerned with the welfare of Israel and Judah, the Covenant Seed of Abraham.

Furthermore, these prophetic records are just as exact and accurate in every detail of history, time and geo-

graphical situation, although written long periods of time *before* the events became fulfilled, as if they had been placed on record many years *after* their occurrence. In fact, it may be added that historians can err, and sometimes details in history may be lacking, or may be yet awaiting further confirmation or elucidation by the excavator's spade, or by Biblical archæology, but the "sure word of prophecy" can never err or fail. It is most accurate in its prediction, and it harmonizes more exactly with the fulfilment, than may the account of the latter when written at a later date. In plain words, while it is perfectly possible for recorded history to be incorrect in minor dates or details, owing to the lack of sufficient authentic information with regard to any one event, yet "Prophecy," i.e., prophetic history, is absolutely unerring from every point of view, whether it describe events which shall happen in a few days or years, or whether it be dealing with circumstances and world-movements that will not be fulfilled until after two or three thousand years shall have elapsed.

And this is precisely the way in which we know that prophecy has been fulfilling itself through the pages of history. We find revealed in the Bible one long prophetic story, the past, present, and future history of God's dealings with the world through one special people. It displays the way in which God has made provision for man's sin, typifying and foretelling the atoning sacrifice of Christ which was to be efficacious not only in this world, but also in the world to come. It discloses great truths relating to the destiny of Israel and Judah, which have been operating for thousands of years, which are operating to-day, and which will go on operating until the end of this great dispensation. It describes the day that shall dawn, and the time that shall arrive, in which the Church shall no longer pray "Thy Kingdom

come," for the "Kingdoms of this world are become the Kingdoms of our Lord and of His Christ and He shall reign for ever and ever."¹

It is our endeavour, therefore, to ascertain in what particular way this stupendous World-War is tending to bring about some of the great prophetic truths of Holy Scripture, and to inscribe their fulfilment upon the pages of modern and forthcoming history.

To say that this War is itself actually foretold in the Bible is an exaggeration; but to say that we can already perceive results accruing from the War, results which are themselves the fulfilment of prophecy, and which are therefore happening exactly as one would have anticipated, is nearer the truth. The development of the Near East, the British occupation of Egypt, the gradual decline of the Turk, the growing emancipation of the Jews, and also the British conquests in Palestine and Mesopotamia, are all "signs of the times" showing how some of the greatest prophetic truths in Holy Scripture are being gradually fulfilled in consequence of the operation of this War, and by reason of its results upon those people, and its effects upon those lands whence we are to expect such great changes and developments in these "latter days."

In attempting to study the relationship which exists between Prophecy and the War, we must therefore endeavour to understand the principles and the working of prophecy, to comprehend its system of fulfilment, and to explain its process of operation in past history, and in present-day events.

Now just as the Revelation of GOD was partial, progressive and preparatory, so prophecy, which is inherently connected with Revelation, must likewise be progressive both in character, application and fulfilment.

¹ Rev. xi. 15.

Prophecy never contradicts itself, neither does it cancel nor annul what it has previously described. It may often repeat itself, and in its repetition it will unfold, elucidate and explain further what it has already emphasized. But this repetition is progressive in character, even as its preliminary announcements may be partial in detail. For instance, there is much reiteration in the visions of Daniel, and apparently the same prophetic ground is gone over again and again. But remembering that the great vision of the Image¹ is practically the groundwork of the whole Book, any repetition of its characteristics, or any constant reference to its geographical empires, is for further development, and for clearer analysis and explanation, according as the succeeding visions deal with closer detail in history, and with wider expansion in application.

Prophecy is therefore capable of expanding itself ; and while some of its greatest and foremost truths may be given in that which is an abridged form, the latter, through the process of prophetic evolution, may become so developed and expanded that its application will grow with time, and its fulfilment will satisfy the needs and the requirements of a later generation, or of an ensuing millennium. A lantern-slide, containing a complete and concise picture in itself, yet only of a few square inches in area, can be so utilized that, by means of the optical lantern and a powerful limelight, its picture can be sharply thrown and clearly outlined upon a large sheet very many feet in area, and that at a distance quite remote from the original slide ; and so it is with prophecy.

Now one thing is perfectly clear. And that is, that although prophecy has to deal with the rise and the fall of empires, nations and the Chosen People of God, yet, as we shall see in a later chapter,² prophecy has

¹ Dan. ii.

² chapter iii.

essentially to do with the wheels of time. GOD's purposes are not subject to the whims and caprice either of fortune or fatalism.

The Turk with his quaint stoicism and his peculiar yet blind belief in fate—Kismet—recognizes the Will of Allah, not from a providential view-point, but rather from a fatalistic aspect.

He believes that destiny has marked out his career, that his days are numbered according to the same principle, and that what is going to happen will assuredly happen, and that it is futile and useless to work for ought else, and to wish for otherwise.

But the Hebrew of old believed differently, as does the Christian of to-day. Prophecy tells us how GOD has planned out through the ages what is wisest and best for the children of His Love, and the whole scheme of GOD's Prophetic Plan is revealed, therefore, in the pages of the Bible.

The wheels of prophetic time have been revolving without let or hindrance for thousands of years ; they will go on revolving through all eternity. It is as if GOD has always had a great and infallible clock, a clock which never gains nor loses, a clock which needs neither winding nor regulating, a clock whose time is absolute, even as GOD is eternal.

Man, too, has a clock ; and by his clock he marks off the decades of his lifetime, and the passing of his years. By his clock he endeavours to perform “the trivial round, the common task”¹ ; he maps out for himself his work and his play ; he anticipates the proceedings of each day, and so far as he can he endeavours to keep to his programme ; he plans his career, he performs his duties, he prepares for his future, *but* at any time his clock may go wrong, and disaster, not success, will be the

¹ John Keble.

inevitable result. Now our enemies used a clock by which they planned their campaign very satisfactorily for themselves. On a certain day they were to seize Paris, but they did not succeed in doing so; while on another fixed day they were to take Calais—but once more they were unsuccessful in their clockwork plans, and, as so often, when “ man proposes, God disposes.”

But with the great Divine clock of prophetic truth everything must come to pass at the right time, on the actual day, and at the specific moment, because God’s clock can neither fail nor be inexact.

When the Jews came back from Babylon, it was not until the actual 70 years of exile had expired. When Our Lord was born at Bethlehem, it was what St. Paul called “ when the fulness of the time was come.”¹ Christ could not have become incarnate in the Maccabæan period, nor in the days of Domitian, nor in any other period of the world’s history; there was only one actual day upon which our Blessed Lord could have come, and when He did come, and that was the definite day and hour prescribed by the unfailing hand of prophetic time.²

When our Lord began His ministry, it was likewise upon the precise day, as appointed by the great Divine Clock, so that at the right moment “ Jesus came into Galilee saying, *The time is fulfilled.*”³

Once again, the Crucifixion⁴ of our Lord came to pass at the moment marked out in the time of God’s clock for the redemption of the world. That is why St. John⁵ refers seven times over in his Gospel to the appointed “ hour ” of our Lord’s sacrifice. The latter had to take place in the midst of the seventieth week, as foretold in

¹ Gal. iv. 4.

² See chap. iv.

³ Mark i. 14, 15.

⁴ See pp. 42-44.

⁵ John ii. 4, vii. 30, viii. 20, xii. 23, 27, xiii. 1, xvii. 1.

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the great prophecy of Daniel;¹ and so, be it observed, *God's clock did not fail then, it has never failed once in past history, it is keeping perfect time to-day, and it will go on keeping absolute time, "until the times of restitution of all things."*²

¹ Daniel ix. 20-27.

² Acts iii. 21.

CHAPTER II

PROPHETIC SYMBOL OR CYPHER

IN studying, therefore, the Fact of Prophecy, and in noticing that it bears the closest possible relationship to the unfolding of history as it comes to pass with the revolution of the wheels of time, we must now observe that prophetic time deals with symbol and cypher, and that, to make use of a common saying reverently, prophecy does not always "call a spade a spade."

The only possible way in which we can understand the great prophetic truths of Scripture is to remember that they are not necessarily expressed in plain, simple language, neither are they revealed in words whose meaning was always clear to the one who wrote them, nor even to successive generations of students.

Prophecy has to deal with great truths, and great truths can very often be better expressed by pictures and symbols. In this way the underlying doctrine or truth is veiled from the eyes of those who are not intended to understand, and is only revealed to the "wise,"¹ or to those who can understand it in a period when it is necessary for it to be revealed.

In ancient days, before the development of the Alphabet, writing was expressed by pictures: pictures and pictorial signs were used for the expression of thoughts and ideas, and for the recording of facts and events. And so, from the days of primitive man down to modern times, it has always been considered both expedient and practicable to adopt pictures and symbols as channels and mediums

¹ Dan. xii. 10; Hos. xiv. 9.

through which and by which thoughts and ideas can be explained.

When our Lord desired to teach the doctrines concerning the Kingdom of Heaven, "He spake many things unto them in parables,"¹ and again, "without a parable spake He not unto them."² The disciples very naturally came up to Christ and asked Him, "Why speakest Thou unto them in parables?" He answered and said unto them, "Because it is given unto you to know the mysteries of the Kingdom of Heaven, but unto them it is not given."³

We all remember the old-time definition of a parable as being "an earthly story with a heavenly meaning," and so far as it goes such a definition is true. A parable is that which satisfies the unthinking and the heedless listeners with a story whose moral is hidden from them; whereas to those who are intended to hear, who have the patience to study and the inclination to learn, a deeper meaning and a higher truth is gradually revealed. But in the East, where romance and imagination run high in the life of the people, tales, parables, and symbolic statements have always been popular and prevalent, and therefore it is well to realize that eastern thought has from time immemorial been clothed in the dress of pictorial language and symbolic utterance.

This should therefore help us to understand the mystic language of the prophecies, and the pictorial doctrines of the parables. The revelation of GOD is given to the world through an eastern people. Palestine is essentially an eastern land; and the rudiments of the Hebrew religion and of the Christian Faith are eastern in both thought and expression. It is from an eastern point of view that we must therefore understand the imagery

¹ Matt. xiii. 3.

² Matt. xiii. 34.

³ Matt. xiii. 10, 11.

of the Scriptures, and it places us in a better position to grapple with the fact of prophetic symbol and cypher.

If statements of such great and eternal importance were made in so simple and straightforward a manner that every one could understand immediately and fully, prophecy would cease to operate, and it would lose its own inherent and historical meaning. It would no longer retain the truth which it purposed to hide from the unthinking masses, and it would no longer conceal the definite and applied interpretation, which must lie dormant and latent until that generation is born whose children shall witness its fulfilment.

We understand therefore that prophetic truth is wrapped up in the language of symbol and cypher. Now a cypher message is a message written in such a way that it is only intelligible to those whose duty it is to understand it. If the cypher is a secret—and the very purpose of a cypher is to retain its secrecy—it is quite clear that no amount of study and research, of knowledge and skill, can elucidate its message and explain its mystery so long as its key remains unknown and its solution unrevealed.

But there must be *at least* two parties who can understand it, or else a cypher message would be utterly useless and futile. These two parties consist of the one who originates it, and the one who receives it. The bearer of the message need not understand it. He may write it, copy it, carry it, and act as its messenger, but yet remain entirely in the dark with regard to its meaning and its interpretation.

Now so it is with prophecy. Prophecy has to deal with truths which are very often not to be made clear for centuries and millenniums, and yet these same truths have to be presented in such a way that they may give comfort

and consolation to those souls living at the time in which they are recorded or written.

For instance, to take a suitable illustration. Daniel heard the question asked, "How long shall it be to the end of these wonders?"¹ This important question really purported to know how long it should be before Israel and Judah should be restored to their land, when Jerusalem should "be a praise in the earth."² The answer was given in prophetic cypher, "it shall be for a time, times, and an half; when he shall have accomplished to scatter the power of the holy people, all these things shall be finished."³ In other words a definite and faithful answer was given containing dates and facts which are being explained, if not fulfilled, by this great War, as we shall see; but to Daniel the answer remained a mystery. To him no solution was given, because the key of the prophetic cypher could not be manifest until more modern days, and indeed could not possibly have been hinted at until after the rise of Mohammedanism, and that was not until the seventh century A.D. And only now in these wonderful times is it given to us to witness the gradual influx of Jews to Palestine (where before the War 75 per cent. of the population in Jerusalem was pure Jewish), and only in modern history can we see the decline of the Turk owing to British and other developments. It is no wonder, therefore, that Daniel said, "and I heard, but I understood not."⁴ He realized the Vision, and he was comforted, but he could neither understand its meaning, nor study its application, nor see its fulfilment. He had to go to his rest, "for the words are closed up and sealed till the time of the end."⁵ But now that we are living in "the time of the end,"⁶ the key is given to this great prophetic cypher, the meaning is apparent,

¹ Dan. xii. 6.

² Isa. lxii. 7.

³ Dan. xii. 7.

⁴ Dan. xii. 8.

⁵ Dan. xii. 9.

⁶ See chap. x.

and we are witnessing the initial stages of its fulfilment.

Hence in assuming the existence of "the more sure word of prophecy," we conclude that we are not dealing with a hypothetical premise, but with a solemn fact. Having observed that GOD'S purposes are foretold in prophetic symbol and cypher, we can now proceed to investigate the way in which prophecy works, for a better understanding of its attitude with regard to this great War, and for a deeper realization of some of the greatest events which the world has ever witnessed and which are coming to pass before our eyes to-day.

CHAPTER III

THE PROPHETIC "TIME"

WE have seen that not only is there such a thing as the "sure word of prophecy," but that prophetic truth is the inspired medium by which GOD has declared and revealed His age-long purposes and plans for the ultimate salvation of the world.

It is therefore the aim of this chapter to show that prophecy has to deal with periods of time ; and in order to obtain a consistent and correct interpretation of the ways and means by which prophecy operates through time, it will be necessary to investigate a little the principles and workings of time itself. And so we ask, "What is time ?" Is there really such a thing as time, or is it merely the passing of ideas within the fold of consciousness, and the relationship which exists between any one series of events and any other ? That time is duration we all know ; but it can be duration considered independently of any system of measurement, or any employment of terms which designate limited portions of it, or it can be the duration of a limited period either past, present or future.

Time is therefore purely a relative term, and subject to abstract or concrete definition according to circumstances. If we are very busy, time seems to go quickly. If we are idle, or if we are waiting for something to happen, or if we are in anxiety or suspense, time appears to go very slowly. If we are unconscious, either in the folds of anæsthesia or in the rest of natural sleep, time

apparently ceases to exist for the while. From the moment when sleep or unconsciousness first begins until the moment of awakening, several long hours may have passed, but the realization of their duration has ceased, and afterwards such time may appear to have been entirely non-existent.

Now with God there is and can be no such thing as time, for "one day is with the Lord as a thousand years, and a thousand years as one day."¹ GOD always was; GOD always is; and GOD always will be. "Jesus Christ, the same yesterday, and to-day, and for ever."²

Yet GOD is pleased in the infinite goodness and mercy which He displays in the government of the world to deal with the conditions of time, and to reveal His truth in such terms and expressions as will satisfy the demands of time, and yet bring a timeless message to each generation, and to every period, within the ken of human consciousness and of historical experience.

To say that GOD has, as it were, an infallible clock, as we have seen above, is but an illustration of the fact that He has planned out through the ages the government of the world and the order of such events as concern the history of His Chosen People, and the evolution of Christianity.

It is therefore the duty of prophecy to explain to us the reading of GOD's clock, and to interpret for us the message and the fulfilment of that truth which it predicts and foretells.

Hence Prophetic Time is constantly referred to in the pages of Holy Scripture, and there is a multitude of passages which deal with it in one aspect and expression or another.

But the great Biblical system of prophetic time is

¹ 2 Pet. iii. 8.

² Heb. xiii. 8.

apparently divided into two parts, which are probably more or less of equal duration. These two parts are separated by the Cross: and they are termed the "former" and the "latter days."

The "former days" began at the time when God gave His unconditional Covenant to Abram,¹ and they include the development of the Law and the Prophets. The "latter days" began at the Day of the Cross² and they include the development of Christianity, and are therefore synchronous with the present dispensation. Abraham lived, as we now know from archæology, in the twentieth century B.C., for it is generally accepted that his contemporary, Amraphael, is to be identified with the great King Hamurrabi, whose date is known from his inscriptions, which have been found at Susa, and from his famous Code of Laws.³ Strangely enough we are now living in the twentieth century A.D., and, as we shall see later, everything is tending to prove, if we "discern the signs of the times"⁴ aright, that we are living in "the time of the end," a period which will conclude with the Restoration of the People of Israel and Judah to their land. We therefore see that the great system of prophetic time which deals with the Covenant Promises and with the fulfilment of the Covenant Promises is divided into these two sections, the former days, pre-Christian, and the latter days, Christian.

Abraham.	B.C.		A.D.
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1915—?			
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XXth Cent.	Former days		Latter days
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XXth Cent.			
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¹ Gen. xii. 1 ff.

² Gen. xlvi. 1; Num. xxiv. 14; Deut. iv. 30; Isa. ii. 2, xxxix. 6; Jer. xxiii. 20; Dan. ii. 28; Acts ii. 17; Heb. ii. 1.

³ C. H. W. Johns, *The Oldest Code of Laws in the World*.

⁴ Matt. xvi. 3.

It is therefore of great importance to classify all the passages which deal with the subject of "the latter days," and it will be seen that in "the latter days" are to come to pass the great developments and fulfilments of the original Covenant Promises which were given to Abraham, and which promises Christ came to confirm¹ and which therefore could not come into operation until Christ had brought in the New Covenant by His Blood.

A further significance lies in the distinction between the former and the latter days which is due to the origin of the very idea conveyed by the terms "former" and "latter." They are Biblical expressions which we find employed elsewhere in connection with the description of both time and place; and in each case they are astronomical both in origin and application.

In the East people are much more observant of the heavenly bodies than we are in the West. This is doubtless due to our bad climatic conditions, our cloudy skies, our artificially lighted towns and streets, and also to the fact that we are not dependent upon our own individual observations of the sun, moon and stars for our calendar. But modern knowledge, and the science and learning of our great astronomers at Greenwich and elsewhere, can calculate and anticipate the various movements of the heavenly bodies, thus fixing for us not only our calendar, but also the times of sunrise and sunset, even to the exact moment and second.

Now in olden days not only were the great Feasts and seasons fixed by the observation of the "new moon,"² (and if cloudy days prevented observation, the "new moon" could not be satisfactorily detected), but

¹ Rom. xv. 8.

² See also Edersheim, *The Temple, its Ministry and Services*, pp. 199 ff.

³ See Oesterley and Box, *The Religion and Worship of the Synagogue*, pp. 348-355.

astronomical terminology found its way into the expression of the very life and thought of the people. And of this we have an apt illustration in the terms "former" and "latter."

The "former" is that part of the day in which the sun rises, and therefore it refers to that part of the earth over which the sun is first seen in the early morning, i.e. the *East*. Hence in the description of the view from Jerusalem, the "former sea"¹ is the sea on the east of the Holy City, in which direction the sun appears to rise, i.e. the Dead Sea. Similarly the "latter" is the part of the day in which the sun sets, and therefore it refers to that part of the earth over which the sun is last seen in the after part of the day, i.e. the *West*; and so from Jerusalem the "latter" or "hinder"² sea is that on the west of the Holy City, i.e. the Mediterranean Sea.

The great prophetic time is therefore divided into these two principal divisions, the "former days," and the "latter days," the Eastern Dispensation and the Western. This explains how the Revelation of GOD was first given to the world in Eastern thought, through Eastern channels in Eastern Lands, in the "former days." But just as there must be the dividing line when East merges into West, and just as the "former days" pass into the "latter days" through the threshold of the Cross,³ so the great Revelation of GOD which was originally given in Eastern similitude, became developed through the Cross into the Christianity of both the West, and of Western civilization in the "latter days." Therefore it is in the "latter days" when we must expect the final expansions and fulfilment of the Covenant Promises which GOD originally gave to Abraham and to

¹ Zech. xiv. 8.

² Zech. xiv. 8, cf. Joel ii. 20.

³ Cf. John x. 7, 9, xiv. 6.

his seed for ever. This not only explains and elucidates the 49th chapter of Genesis which predicts what shall befall the descendants of Jacob in "the latter days," but it bears out and confirms the reiteration of and the reference to that same latter-day fulfilment of which the prophet Daniel¹ was so especially reminded.

We are therefore in a position to observe the importance in Biblical anticipation and in historical reality of "the latter days." From a study of ethnology we know that human migrations have always followed the apparent path of the sun, and proceeded from east to west, whether in eras historic or prehistoric. In his western settlements man has usually approximated to greater degrees of civilization. So the Revelation of GOD given in the East in the "former days" of prophetic time, has in the "latter days" become so expanded in western growth and environment that the time is drawing near in which the fulness of its western expansion must retrace its steps. With the forthcoming restoration of Israel and Judah to the Land of Promise, the Gospel will pay its old-time debt to the Eastern World, and then at the termination of "the time of the end," i.e. at the conclusion of the period of the "latter days," there shall be neither East nor West, neither former nor latter, for "the earth shall be full of the knowledge of the Lord as the waters cover the sea."²

¹ Cf. Dan. x. 14.

² Isa. xi. 9; Hab. ii. 14.

CHAPTER IV

THE PROPHETIC SEASONS AND THEIR SIGNS

WE have briefly observed the fact of prophetic time, and have seen that it consists of two important sections which are separated from each other by the Cross of Christ, the former dealing with the Covenant which God gave to Abraham and his seed for ever, and with the progressive development of "the Law and the Prophets," and the latter period, "the latter days," dealing with the birth and growth of Christianity, and with the gradual fulfilment, which is not yet finally and fully achieved, of those same Covenant Promises which are the heritage of Abraham's seed.

But it must be admitted that if we were to rely solely upon this great twofold division of prophetic time, and upon that alone, for our understanding and interpretation of prophecy, hard indeed would be the task, and disappointing would be the result.

But just as long distances are marked off by milestones, and split up into stages, so prophetic time is divided up into stages or "seasons," each of which will bear its own specific relationship with regard to the whole period, and will portray its own particular and peculiar "signs" to be understood by the people of its own day.

The whole is always greater than the part, but the whole is made up of the parts, which fit together to present the uniformity of the whole. So prophetic time in general is composed of sections and subsections of

"times" and "seasons," and each of these divisions and subdivisions plays its own consistent and uniform part in the composition of the whole, and in the fulfilling of time.

A year would indeed be dreary and monotonous, were not its duration divided into a definite series of seasons. The inclination of the axis of the earth, and the elliptical orbit of the earth's annual path round the sun, tell us eloquently that "while the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night, shall not cease."¹

And just as spring gives birth to summer, and summer evolves into autumn, and autumn undresses for winter, and winter passes through the portals of death into the life of spring, so does the great scheme of prophetic time resolve itself into periods and eras, and into "times and seasons."²

No one generation has ever yet been able to comprehend the full unveiling of prophetic time, because the latter is not yet fulfilled. But every generation can understand its own past and present attitude with regard to the existing stages of fulfilled prophecy, because it can always be guided both by the working of past history, and by the "signs and seasons" of its own day.

While, therefore, prophecy has dealings with long periods of time, yet it has intimate associations with shorter epochs, and with individual seasons. It is only by understanding quite clearly this important fact that we can obtain the key to prophetic cypher, and understand the solution to prophetic problems.

Some of the greatest of prophetic statements have been declared in such symbolic expression and cypher utterance that their meaning and interpretation could not be revealed until the wheels of time had introduced

¹ Gen. viii. 22.

² Acts i. 7.

the "seasons" in whose day the signs would be manifest for the unfolding of the explanation and for its gradual fulfilment.

Others of the prophetic statements have been enunciated in clear language and plain words; so much so, that from the moment of utterance until the time of fulfilment the meaning was obvious and the anticipation certain.

Why, then, are some prophecies in cypher and other prophecies not in cypher? The answer is because some prophecies were not intended to be fulfilled for many long centuries, while others, more local in application, and shorter in duration, were to be fulfilled more quickly. But in either case, whether the prophecy were given in cypher or not, as the time of its fulfilment would draw nigh the "season" would exhibit its own "sign," so "that he may run that readeth it."¹

Let us take illustrations to prove the principles that are being laid down.

Abraham was told that he should have a son. This was a prophetic utterance, not given in cypher, because there was no need in this case for cypher, since the promise would come into effect within a few months, which would constitute the season for fulfilment. Furthermore we know that the fact was *prophetic*, because there was no physical or presumptive evidence of such an event coming to pass naturally: "Shall a child be born unto him that is an hundred years old, and shall Sarah that is ninety years old bear?"²

Here, therefore, we have a prophecy, its utterance, its season (accompanied by signs), and its fulfilment.

Again, to select another from numerous examples. It was foretold that the Kingdom of Judah should go into captivity and "serve the King of Babylon seventy

¹ Hab. ii. 2.

² Gen. xvii. 15-22.

years ”¹; and “ that after seventy years be accomplished at Babylon, I will visit you and perform My good word toward you in causing you to return to this place,”² saith the Lord.

Here a plain prophetic statement is made involving two noteworthy historical facts: firstly, that Benjamin³ and Judah should go into exile for seventy years; and, secondly, that after the expiration of the seventy years they should return to their country again.

At the first study of this important prophecy, it may appear that there is no cypher expression in it, and that its application and fulfilment should have been easily understood from the very moment when the prophet Jeremiah enunciated the predictions.

But as a matter of fact, such is not the case; for, as we shall see in dealing with the great systems of prophetic chronology, the term 70 years is an elastic one, and while meaning 70 years in literal history, and therefore neither more nor less than 70 years, yet the term does contain a certain amount of cypher, because

(1) 70 years can be calculated from any moment between 606 B.C.⁴ and 587 B.C.⁵; i.e. the era of 20 years within which the different stages of Judah’s exile began, and because

(2) Those same 70 years can be calculated in *solar years* (i.e. a year of 365 days as reckoned by the earth’s revolution round the sun), and because

(3) They can also be reckoned in *lunar years* (i.e. a year of 354 days, as reckoned by the twelve revolutions of the moon round the earth), and because

¹ Jer. xxv. 8–11.

² Jer. xxix. 10.

³ Cf. Jer. xxv. 2. For Jerusalem was situated in the Tribe of Benjamin, Jos. xviii. 19; cf. Deut. xxxiii. 12, and see Driver, *Deuteronomy*, p. 404.

⁴ Nebuchadnezzar attacked Jehoiakim.

⁵ Nebuchadnezzar attacked Zedekiah.

(4) They can be reckoned in *prophetic years* (i.e. the Biblical year of 360 days, being the mean between lunar and solar, between Eastern and Western, and between ancient and modern reckoning. N.B.—The Jews and the Moslems still retain the ancient lunar reckoning).

This is the reason why Daniel, observing the "signs of the times" and wanting to know the actual date on which his people of Benjamin and Judah were to be restored to their land, found that no rough and ready guesswork would prove satisfactory. So it was by dint of hard study and by much prayer and supplication that the solution was gradually revealed to him. "I, Daniel, understood by the books the number of years whereof the word of the Lord came to Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem. And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth and ashes, and I prayed unto the Lord my God, and made my confession."¹

He "understood," therefore, that prophecy had to deal with the gradual unfolding of great historic truths and movements, and he further realized that the fulfilment of such prophecies would be just as gradual in fulfilment as were their preliminary stages in commencement. He also knew that the 70 years of Babylonian exile were not to be calculated as 70 arbitrary years from one definite day until another definite day, but he could not and did not know then, what we are privileged to know to-day, that these 70 years—and in fact all prophetic chronology—can be and must be calculated according to the reckonings of the three great systems of lunar, prophetic, and solar calculations.

But Daniel "understood" sufficiently to be used of God as the bearer of another great prophecy, and this

perhaps the greatest prophecy in Scripture, because it had to deal with the Incarnation and the Atoning Sacrifice of Our Lord and Saviour Jesus Christ.

When, therefore, we study the prophecy of the great “seventy weeks”¹ which were determined upon Daniel’s people, we are dealing with facts in history and with truths in prophecy which were not going to be fulfilled in a few months, nor even in a few years, and which could not come to pass until after the lapse of centuries.

Hence it was necessary for such an important prophecy to be given in cypher, and in such cypher that its key and solution could not possibly be manifest until the season was come whose signs would point towards its approaching fulfilment.

We have therefore to assume a certain canon of criticism which has to be applied to a great many of the leading prophecies, especially to those whose fulfilment is not intended to come to pass for a long period of time. And that is, “A prophet need not understand the application and the meaning of his own message.”

At first it may be thought that it is necessary for an inspired prophet to understand his own prophecies and visions, but a little reflection will soon prove that it is not so. It is, therefore, more than probable that Isaiah, Jeremiah, Ezekiel, Hosea, Amos, Zechariah, and other prophets, who during that great epoch in Hebrew days were inspired with the genius of prophecy, were totally unable to understand those predictions of theirs which had to deal with the Redemption of Israel, and with the Restoration of the Houses of Israel and Judah to the Land of Promise. That they outlined an historical truth, which was to them an ideal hope, we know; but that they foresaw and understood its explanation, its accomplishment and its fulfilment, we cannot believe—although we

¹ Dan. ix. 20–27. See Pusey, *Lectures on Daniel the Prophet*, Lect. iv.

know that the fulfilment in question is yet destined to be not merely an ideal hope, but an accomplished historical reality.

And so it was with Daniel. It does not militate against his prophetic writings that he could not always understand his own visions and prophecies. In fact, he expressly tells us that he failed to understand. For when he hears the question asked, "How long shall it be to the end of these wonders?" he records the answer that "it shall be for a time, times, and an half, and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." Then Daniel said, "*and I heard, but I understood not:* then said I, 'O my Lord, what shall be the end of these things?' And He said, 'Go thy way, Daniel, for the words are closed up and sealed till the time of the end.'"¹

From this we distinctly infer that Daniel saw this vision and recorded it in cypher, the key to which he did not himself possess. But mark what follows: when the right time comes, so Daniel is told, the meaning will be made clear, the explanation will be rendered obvious, and the prophecy will become fulfilled. In other words, the "signs of the times" will gradually reveal the key to the cypher, so that the generation which is living at that time, i.e. at "the time of the end," will understand the slow process of its gradual application and development, and the fulfilment will become enrolled on the pages of history, as a tale that is yet to be told.

We are therefore in a position to return to the great prophecy of the 70 weeks, and to analyse and explain its reference and final fulfilment. It is quite obvious that 70 weeks is not to be taken literally as 70 weeks. Seventy weeks is really less than one and a half years, and it is quite impossible that so short a duration of time as that

¹ Dan. xii. 5-9.

was intended. Neither could it have been intended to represent 70 months, for the same reason; and it is equally conclusive that the expression, which is obviously a prophetic cypher, could not have been intended to express a period of 70 years. For nothing transpired 70 years after the time of Artaxerxes Longimanus (in whose reign the decree went forth for the rebuilding of Jerusalem). Therefore there is no doubt that Daniel, and the Jews of his day and of the generations that followed, must have been greatly perplexed; to them there was no elucidation of the mystery, a mystery which seemed all the more involved and complicated since the 70 weeks were divided into three unequal yet consecutive periods of seven, sixty-two, and one week!¹ What, then, could it mean? To whom would the explanation be revealed? To whom would the solution of the cypher be manifested?

This great vision was no doubt intended to bring comfort and consolation to the Jews who had been restored from Babylon. It was no doubt intended to help and cheer them in "troubrous times." But could this be all? Had it no message of a future Deliverer that should come?

Were the dark days of Antiochian persecution to bring in the destruction of their race? Was there no golden lining to the heavy thunder-clouds of massacre and oppression? Besides, was it not being whispered that the 70 weeks should "finish the transgression, and make an end of sins, and make reconciliation for iniquity and bring in everlasting righteousness"? Was it not being constantly pointed out that there was an Anointed One, the Prince, who should reveal Himself after the 69 weeks had elapsed, and who in the midst of the 70th week should "be cut off, but not for Himself"? Surely such a prophecy and such a mystery needed explanation! And yet the centuries slipped by, and still no light

¹ Dan. ix. 25-27.

from above was revealed, and still the cypher remained unsolved, and still the key to it was withheld.

But the time did come when to a certain generation the "signs of the times" gradually became visible, and with these signs light was revealed by slow degrees. The mystery of the great prophecy, which had now been an enigma for over 400 years, was gradually being cleared up, for the "signs of the times" had discovered the key, and "the wise" were beginning to understand!¹

And so it happened that in a certain year there were a few devout Jews in Jerusalem who, like Daniel as regards the prophecy of the restoration from the Babylonian exile, were beginning to "understand by the books the number of the years."² And as they studied earnestly and made much prayer and supplication, they gathered from "the signs of the times" that the year was dawning in which the time was to come when they should be "waiting for the Consolation of Israel,"³ and "looking for the redemption of Jerusalem."⁴

The key was now revealed which should unlock the cypher of this great prophecy; and it became absolutely clear, after the long suspense of the four centuries, that the era of the 70 weeks did not mean 70 literal weeks, neither did it mean 70 literal months, nor indeed 70 literal years; but that it meant nothing more nor less than 70 weeks of years, i.e. one great sabbath year, i.e. seven times 70 years, viz., 490 years.

Simeon and Anna and certain other devout Jews were not only able to read "the signs of the times," but by these signs were enabled to interpret the great prophecy which had mystified the Jews from the days of Daniel. When, therefore, Simeon and Anna went into the Temple Courts, as was their wont so often, it was no great surprise to them, but rather was it the realization of their anticipa-

¹ Dan. xii. 10.

² Dan. ix. 2.

³ Luke ii. 25.

⁴ Luke ii. 38.

tion, when on a certain day they saw, what at any other time might have been an ordinary sight, two humble parents bringing their Child "to do for Him after the custom of the Law."¹ They knew that the mother was "blessed among women,"² even as it was revealed to them that the Holy Babe was "the Lord's Christ."³ Truly could Simeon bless God and say, "Lord, now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy Salvation."⁴

That which Simeon and Anna knew from reading "the signs of the times" in comparison with the great prophecy, we can read from the pages of sacred and profane history, and thus does prophecy, which foretells history before it comes to pass, become fulfilled at its right season. For we are told that "from the going forth of the commandment to restore and to build Jerusalem unto Messiah the Prince shall be seven weeks, and threescore and two weeks"⁵ (i.e. 69 weeks), i.e. 483 years. But it will be observed that it does not say whether this refers to our Lord's Birth or to His Baptism. But as two of the Gospels do not refer to our Lord's Birth, and as St. Mark tells us that immediately after the Temptation (which followed the Baptism) "Jesus came into Galilee preaching the Gospel of the Kingdom of God, and saying, *The time is fulfilled, and the Kingdom of God is at hand,*"⁶ we are safe in concluding that the beginning of our Lord's ministry was the moment when the 69 weeks had elapsed, and when therefore the time was fulfilled.

Now there were two Decrees which were issued by Artaxerxes Longimanus for the rebuilding of Jerusalem; the one was in 458 B.C.,⁷ and the other in 444 B.C.,⁸ and therefore it may be asked, How are we to know from

¹ Luke ii. 27. ² Luke ii. 26. ⁵ Dan. ix. 25. ⁷ Ezra vii. 11, ff.
² Luke i. 28. ⁴ Luke ii. 29. ⁶ Mark i. 14, 15. ⁸ Neh. ii. 1-8.

which of the two Decrees the 69 weeks were to be reckoned? Now it is generally accepted that the Crucifixion took place in the year A.D. 29. Our Lord was therefore baptized at about the year A.D. 26, and this is exactly 483 years or "69 weeks" from B.C. 458, when calculated upon the solar reckoning.

But the year A.D. 29 is also exactly 486 lunar years from the year 444 B.C. That is, from the time of the Decree of 444 B.C. until "the midst of the (70th) week" is exactly $69\frac{1}{2}$ weeks of lunar years. "The remaining $3\frac{1}{2}$ years (half week) probably mark the time during which the Gospel was preached to the Jews, before the preaching to the Samaritans showed that the special privileges of the Jews were at an end, and that the Gospel embraced the world."¹ *Hence there is perfect harmony!*

What do we find, then, in summing up the truth of this great prophecy?

First, that "the signs of the times" in their own season not only revealed the key to the prophetic cypher but also made "the wise" look for the Consolation of Israel, and the fulfilment of Prophecy.

Secondly, that sacred history which records the Life of Christ, "Messiah the Prince," shows how exactly He fulfilled the great Messianic hope of this prophecy; and

Thirdly, that great prophecies such as this not only deal with individual dates, but also with specific eras (here an era of 14 years from 458 B.C. to 444 B.C. as a *terminus a quo*); and that any apparent difference of dates harmonizes itself by lunar and solar calculations, and that thus by the two heavenly witnesses (lunar time and solar time) prophetic truth is proved and confirmed.

We therefore see that when the time draws near for the

¹ Dr. Pusey, *ibid.*, p. 176.

fulfilment of great prophetic truths, the era (for prophecy deals with eras and seasons, as well as with dates) of forthcoming fulfilment is usually accompanied by certain signs which are called "signs of the times," but which should be more correctly translated "signs of the seasons."¹ Just as coming events cast their shadows before them, so do the signs and omens of a given season display reasons for anticipating the fulfilment of such prophecy as shall become due at that time. It is clearly obvious that each prophetic season can only be anticipated and understood by that generation which is living at the time, and so can decipher the prophetic symbol, and watch the gradual application and fulfilment of the prophecy.

Hence there was a time when the Pharisees and Sadducees should have anticipated not only from a careful study of "the Law and the Prophets," but also from the political and spiritual circumstances of their day, that events of great religious importance were about to come to pass, greater and more far-reaching than any which had ever operated in days of bygone Jewish history. And while in their blindness and unbelief they would have welcomed "a sign from Heaven," our Lord rebuked them because they utterly and wholly failed to realize what was actually transpiring in their midst with regard to His mission, and to His forthcoming Death and Resurrection, in view of the Redemption of Israel and the salvation of the world. "Can ye not discern the signs of the seasons?" The signs were there right enough; Simeon and Anna had translated them, but the Pharisees and Sadducees were not "wise" enough to understand.

But when the disciples upon the Mount of Ascension asked our Lord the question, "Lord, wilt thou at this

¹ Τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε. Matt. xvi. 3.

time restore again the kingdom to Israel,”¹ they were anticipating an event which could not come to pass until 1900 years or so had elapsed ; until the fall of the Roman Empire in A.D. 476 had made way for the two “ Little Horns ” of the Papacy and of the Turk, and until the latter powers had been extant for “time, times and an half,” (i.e. for 1260 years, from the seventh century A.D. onwards), and until their decline and downfall—which is now going on before our eyes—shall make way for the restoration of Israel and Judah to their Land.

The disciples in their season could not possibly know anything about the signs of those seasons which should become developed in much later generations, and which we can discern so clearly *to-day* ; so our Lord replied by saying, “ It is not for *you* (the apostles and members of the Church of the first century) to know the times or the seasons (whose signs are manifest to us *now*) which the Father hath put in His own power ”² (to reveal when the right time shall have come).

If therefore, to take another instance, the Crusaders of early English history had understood the workings of prophecy, and if they had studied the principles of the “ signs of the times,” they would have known that their efforts were doomed to failure. They would have anticipated that it would prove a moral impossibility to wrest the Holy City from the hands of the Saracen and the Turk, and they would have realized that it would be utterly futile even to attempt the forcing of the hands of God’s clock, because the Turkish Empire could not relinquish its hold upon the Holy Land until “ the time is fulfilled ”³ when the gradual decline of the Turk, who “ shall be broken without hand,”⁴ and “ who shall come to his end, and none shall help him,”⁵ shall display

¹ Acts i. 6.

² Acts i. 7.

³ Mark i. 15.

⁴ Dan. viii. 25.

⁵ Dan. xi. 45.

its own clearly defined signs, in its own sharply delineated season.

No, the Crusaders may have had noble aims and desires, in spite of their murderous hatred of the Jews, whom they massacred and pillaged for the raising of money ; they may have been actuated by motives which they considered laudable enough in their desire to win back Jerusalem for the sake of "the Holy Cross," but their efforts were necessarily premature even as their results were futile, because they were not living in that later era of modern history whose "signs of the times" point to the downfall of the Turk, and to the freedom of Jerusalem, which shall one day no longer "be trodden down of the Gentiles," because before very long now the times of the Gentiles must be fulfilled.¹

¹ Luke xxi. 24.

CHAPTER V

THE GREAT "SEVEN TIMES"

WE have seen that the intention of prophecy is to hold back the truth regarding future developments and events until the era shall have arrived in which the time comes for the application and the fulfilment to take place. We have also seen that in order to combine the ability of containing the truth with that of hiding the truth, symbol and cypher have to be used. Neither must we forget that such prophetic cypher, while preserving its meaning and explanation in secret until the time of its interpretation draws nigh, will yet shed its rays of radiant comfort and consolation upon all intermediary eras and successive generations, to whom the prophecy may be an enigma, yet to whom its spiritual message will bring assurance and peace.

But now we have to face a very important question, and one upon the answer to which hang great and far-reaching issues. Assuming that we know, as we indeed do know, that all prophecies are intended to receive their fulfilment in definite eras and at specific seasons, we have to consider why it is that to some of the greatest prophecies there is so long a delay before the time is ripe in which their fulfilment will take place.

When the great Covenant, unconditional in character, and fourfold in promise, was originally given to Abram,¹ there was no mention of time or duration, neither was there any hint given as to when the fulfilment should

¹ Gen. xii. 2, 3.

come to pass. It must have been quite obvious to Abram that so mighty a covenant and so extensive a promise, both in quality and quantity, would take many long years and centuries to come into operation. The constant reiteration of the promises, which were from time to time made both to Abraham, to Isaac and to Jacob, still lacked information regarding the time of their distant fulfilment. More details are added upon each occasion, and further information is perhaps vouchsafed as the promises become repeated, but not until we find that the sun is about to set on Jacob's life, do we obtain the first hint as to when the great fulfilment shall take place.

And there we are told that it is "the latter days" in which the promises shall be realized. Now as we have seen above, "the latter days" form that great period of the world's history which has emanated from the Day of the Cross, and which is synchronous with the era of Christianity. It is still in process of gradual development at the present time. We therefore know that the Abrahamic Covenant Promises could not come into active operation and effective fulfilment until after Christ had, through the shedding of His Blood, introduced the New Covenant. But this neither means nor implies that the New Covenant did away with the Old Covenant by spiritualizing its promises, for Christ "came to confirm the promises made to the fathers"¹; but it signifies that the Messianic Hope, which was embodied in the original Covenant by the promise "that in thy seed shall all the families of the earth be blessed," should become no longer a prophetic ideal, but an historical reality in the Person of Christ through His Atoning Sacrifice. The way was forthwith open for the gradual realization and fulfilment of the Covenant Promises which should come into operation in "the latter days."

¹ Rom. xv. 8.

Now "the latter days" is a long period of time stretching through many centuries, and embodying some of the most important generations and eras in the history of the world. We have therefore to consider in which part of the Christian Dispensation we must search for the final fulfilment of the great Covenant Promises which were given to Abraham and his seed for ever, and which Jacob said should come to pass in "the latter days."¹

That the Children of Israel never inherited the full area of the Promised Land in Old Testament times, we know. The boundaries of the Land stretched "from the river of Egypt unto the great river, the river Euphrates,"² a vast area, embracing probably what is now Egypt, the Soudan, Uganda, British East Africa, Abyssinia, the Sinai Peninsula, Palestine, parts of Syria and Arabia, and finally Mesopotamia.³ That they have never so far in "the latter days" inherited this great geographical area is also a matter of common knowledge; but to say that Israel and Judah never will be the possessors of this vast territory is not only to deny all prophetic truth, but also to ignore the present "signs of the times," and to be blind to developments which must result, and are already resulting, from this great War. These are the actual developments and movements in the Near East and elsewhere which, as we shall see in a following chapter, are now due to come to pass, and are being slowly but surely evolved before our eyes, inasmuch as the Prophetic Clock of God's purposes points to the fact that "the time is at hand."⁴

How, therefore, it may be asked, do we know that the time has come and that the day is dawning which shall witness great economic and political changes in the spheres

¹ Gen. xlix. 1.

² Gen. xv. 18.

³ See chap. xii.

⁴ Rev. xxii. 10.

of Christianity and civilization? How can we be certain that we are now living in that era of "the latter days" in which we must expect to come to pass impending changes of world magnitude and of colossal proportions regarding strategic developments in Europe and the Near East?

To ascertain the answer it is necessary for us to turn to the pages of the Old Testament and to study the evolution of Israel's religion. By doing so we realize that after the conquest of the Land under the skilful guidance of Joshua, a conquest which was little more than a partial one,¹ the Israelites, who brought with them the knowledge and worship of Jahweh, came into violent contact and collision with the original Semitic worship of the Canaanites. This consisted of a well developed system of High Place worship. Every village and town had for centuries indulged in the cult of its own shrines; each High Place had its own particular Baal god, while every community encircled itself around the religious system of its own sanctuary. Briefly, it may be stated that the Baal-worship of the High Place,² and the pre-Israelite religion of the Semites consisted of a superstitious reverence for the standing stones,³ the altar,⁴ the Asherah⁵ (A.V. translates "the grove"), the Astarte,⁶ human sacrifice,⁷ and sacred water.⁸

¹ The Hebrews never acquired the Valleys or Philistia, vide p. 205.

² See Driver, *Schweich Lectures*, pp. 60 ff. Macalister, *Bible Side-lights from the Mound of Gezer*, pp. 54 ff. Robertson Smith, *Religion of the Semites*, lect. v.

³ cf. Gen. xxviii. 18, 22, xxxi. 45; Ex. xxxiv. 13; Deut. xii. 3; Jos. iv. 5, xxiv. 26; 1 Sam. vii. 12; 2 Sam. xx. 8; 1 Kings i. 9; Micah v. 13.

⁴ Ex. xx. 24, 25, xxxiv. 13; Deut. xii. 3; Jud. ii. 2; 1 Kings xviii. 30-32.

⁵ Ex. xxxiv. 13; Deut. xii. 3; 2 Kings xviii. 4.

⁶ 1 Sam. vii. 4; 1 Kings xi. 33.

⁷ Cf. for the Hebrews: Gen. xxii., Lev. xviii. 21, 2 Kings xvi. 3, xxi. 6, xxiii. 10, Micah vi. 7; for the Moabites: 2 Kings iii. 27; for the Canaanites: Macalister, *ibid.*, pp. 74-76.

⁸ Gen. xxiv. 11; 1 Sam. ix. 11; 2 Sam. ii. 13, xxiii. 16; 1 Kings i. 33, 38; Neh. ii. 13; Ezek. xlvi.; Zech. xiv. 8; John iv.; Rev. xxii. 1, 17.

When they were released from the pitfalls of Egyptian idolatry, and had gone through the wearisome discipline of the Desert wanderings, it is little wonder that the Israelites became fascinated and ensnared by the attractions of the High Place ritual. For they gradually came into contact with such Canaanites whom they did not exterminate, and with the multitudinous shrines which, after the conquest, neither the early nor the later Hebrews could ever succeed in abolishing. Although the Hebrew worship of Jahweh had a great deal in common with the ancient Semitic worship, recognizing the importance of the Water of Life,¹ the Tree of Life,¹ and the sacrificial system of the primitive altar, yet the progressive teaching of the Law and the Prophets aimed at the abolition of all the unnecessary and unholy elements in the original Semitic cult. And it was the demoralizing influence and the iniquitous practices of the latter which brought down the vials of divine wrath and the stern denunciations of Isaiah and others of the great Hebrew reformers.² Just as the Hebrews had strict injunctions, therefore, to exterminate³ the Canaanites and the inhabitants of the Land, when Joshua led the Israelites into their possession, so the Hebrew leaders were instructed to destroy the High Places,⁴ to cast down their heathen altars, to break in pieces their pillars (standing stones), and to demonstrate that the pure worship of Jahweh was not to be relegated to the local Baal shrines, but that in course of time He was to be known as the Lord of all the Earth, and to be worshipped in one determined and appointed place.⁵

¹ See refs. above.

² Isa. lvii. 3-12; Jer. ii. 20, iii. 6, etc.

³ Num. xxxiii. 52, Deut. vii. 12, xx. 13-17; Jos. vi. 17, viii. 24, ix. 24, x. 28, 40, xi. 11, 12.

⁴ Ex. xxxiv. 13; Num. xxxiii. 52; Deut. xii. 1-3.

⁵ Deut. xii. 5; Zech. xiv. 16-21.

But the Hebrews failed in their mission, and as Moore says, "The religion of Israel became that of the High Places," and neither the entreaties of Joshua,¹ and the prayers of Samuel,² nor the influence of David, and the reformations of Asa³ and Jehu,⁴ of Hezekiah⁵ and Josiah, had any lasting success, and there was only one message left for the prophets to preach, and that was *chastisement and exile!*⁶

Hence the great Law of Holiness in Leviticus foretold that in consequence of their continual sin and rebellion, GOD would chastise them *seven times* for their sins⁷; and from this prediction and punishment have resulted some of the greatest movements in history, while from its conclusion and fulfilment will develop still greater eras and epochs, the like of which will be unparalleled in history, in consequence of those benefits and blessings which will follow in their wake.

The study therefore of the great "seven times" is of the utmost importance, not only from a Biblical aspect, nor merely from its connection with the Chosen People of GOD, but in consequence of its associations with Christianity and with Empires in these "latter days."

What then does the expression "seven times" imply? How did GOD purpose to punish the Israelites "seven times"? These were questions which must have puzzled and perplexed many generations of devout Hebrews! Had the real meaning and interpretation been vouchsafed in Old Testament days, in all probability the Israelites would have been so disheartened and so discouraged, that faith in GOD, and hope in the fulfilment

¹ Jos. xxiv. 14-28.

² 1 Sam. iii. 12.

³ 1 Kings xv. 12-14; 2 Chron. xiv. 1-5.

⁴ 2 Kings x. 18-28.

⁵ 2 Kings xviii. 4; 2 Chron. xxxi. 1; 2 Kings xxii. 4-25.

⁶ 2 Kings xvii. 18-23, xxiii. 17.

⁷ Lev. xxvi. 18, 21, 26, 28.

of the Abrahamic Covenant, might have been destroyed for ever. So observe, prophetic cypher is used, in order that the truth might be hidden until the time should elapse for the unfolding of its explanation to be gradually revealed.

That it does not mean that GOD would give them seven different punishments is, and always has been, perfectly clear. But that GOD should give them a chastisement in such a form that its duration, continuous and consecutive, should last a long period in history, called in cypher "seven times," is much more likely, especially when we remember the parallel instance in which Daniel told Nebuchadnezzar that "seven times shall pass over"¹ him.

And so the problem remains for us to find out by what means and method we can ascertain the solution (to the explanation) of the "seven times" of the Israelites' punishment, and of the "seven times" which passed over Nebuchadnezzar.

There is no one verse in the Bible which explains the cypher; so it is only by comparing Scripture with Scripture, and by watching the development of such history as has been coincident with the vicissitudes and the fortunes of Israel and Judah since the early days of their exile, that we can obtain any light and arrive at any conclusion.

Just, therefore, as the period of the 70 years of exile in Babylon proved to be a definite and consecutive length of unbroken time; and just as the prophetic period of the 70 weeks which were determined upon Daniel's people proved again to be a continuous duration of unbroken time, so the probability is strongly in favour of the great "seven times" being also a definite and consecutive and unbroken period of time. But how

¹ Daniel iv. 23, 32. Nebuchadnezzar thus personifies the whole Image, and all the four Empires symbolized.

can we find the key to the cypher, and where can we look for its explanation?

Now a careful study of the books of Daniel and of the Revelation will show that there is a constant reference, in fact it is a sevenfold one, to a period of time which is expressed under various cypher guises, but which in all probability refers to the same actual number of years in each case.

These cypher expressions are as follows:—

- i. Time, times and a half. Dan. vii. 25; xii. 7;
Rev. xii. 14.
- ii. 1,260 days. Rev. xi. 3; xii. 6.
- iii. 42 months. Rev. xiii. 5; xi. 2.

Now it is true that 42 months is in round numbers the same as 1,260 days. The presumption is therefore strongly in favour of it being the same as "time, times and a half." Taking the latter expression and examining it, it becomes clear that

$$\begin{matrix} \text{Time} = 1 \\ \text{Times} = 2 \\ \text{Half} = \frac{1}{2} \end{matrix} \quad \text{Total, } 3\frac{1}{2} \text{ years} = 42 \text{ months.}$$

Hence, we suggest that "time, times and a half," 1,260 days, 42 months, or $3\frac{1}{2}$ years, are all cypher expressions intended to designate the same numerical value. And just as $3\frac{1}{2}$ is the half of seven, so it is obvious that "time, times and a half" is the half of "seven times."

Therefore, "seven times" must equal $2 \times 1,260 = 2,520$ days, and one time $= \frac{2520}{7} = 360$ days.

Now, as we have seen above, 360 days is the mean between a lunar year of 354 days and a solar year of 365 days; therefore 360 days, the average or mean number of days in a year, we call a "Prophetic Year," and that is why Prophetic Time is based upon the number 360, a most valuable one, because it also tells us the number of degrees in a circle.

Hence "seven times" equals 2,520 days. And this again is a most wonderful number, since 2,520 is the least common multiple of all the numbers up to and including 10; and because of its extraordinary mathematical and astronomical facilities, no one can be surprised that it plays so prominent a part in "the sure word of prophecy."

But we have not yet arrived at the final interpretation, because we must hardly expect that this great prophecy means to convey a duration of time no longer than 2,520 days, or seven literal years.

Once again by comparing Scripture with Scripture, and prophecy with prophecy, the light will gradually dawn, and the truth will surely become revealed.

Just as we saw that the great central prophecy of all, the one which dealt with the First Advent of the Messiah, has been shown to prove that the *70 weeks* really mean *70 weeks of years*, i.e., 490 years, on the principle that in the cypher of prophecy a "day" is to be interpreted as a year, so we now know that *2,520 days* are really intended to mean *2,520 years*, while "one time" is therefore 360 years, and "time, times and a half" equals 1,260 years.

But this does not mean that from the first day when the chastisement began until the last day when the punishment ceased was no more nor less than 2,520 years, because, as we have seen above, prophecy deals with eras rather than with dates, though the latter act as sign-posts, and serve as guides to the recognition of eras and to the establishment of seasons.

It is therefore of utmost importance to observe that the chastisement of Israel and Judah did not begin at any one day, neither did it commence during any one generation. It therefore cannot conclude at any one given moment.

But, as we shall see, the beginning of Israel's and Judah's punishment covered a number of years which are termed "the Captivity Era," an era whose exact duration and dates are known, an era of definite history, in which at specific stages and at stated intervals separate deportations of Israelites took place into Assyria and Babylonia.

Hence, the Captivity Era marks all along its line a succession of commencements, and from any one commencing point to its corresponding date in the Terminal Era will be 2,520 years.

But just as the Captivity Era covered exactly 160 years, so the concluding Terminal Era must occupy *at least* 160 years as well.

We say at least 160 years, because the great "seven times" can be calculated in the three reckonings of lunar, prophetic and solar time, and have been thus proved by history.¹ The maximum length is 2,520 solar (ordinary) years. The minimum length will therefore be 2,520 years of lunar years; and this is 2,445 solar years; hence the actual difference between the solar and lunar reckonings of 2,520 years is 75 years.

Hence the Terminal Era will be 160 plus 75 years maximum, = 235 years, or 160 years minimum.

The great "seven times" will therefore be seen from absolute beginning to final conclusion to cover a period of time which is equal to 2,520 years plus 160, i.e. 2,680 solar years; while from any one commencing stage to its own definite concluding stage will of course be 2520 years, subject to lunar, prophetic and solar reckonings.

It may be well to diverge here in explanation to point out that, as already alluded to above,² the lunar years, the prophetic (average or mean), and the solar years are all anticipated in prophecy. The solar is the modern

¹ See Appendix B (Prophetic Chart).

² pp. 37, 38.

scientific calculation governing all our Western expressions of time, i.e. one year consisting of 365½ days.

But this system of reckoning was not adopted by the Hebrews.¹ Instead of basing the interval of a year upon the number of days employed by the earth in making one revolution round the sun, they calculated the duration of the year by a given number of full moons or new moons. Thus it was observed that between one Spring Festival and another there were twelve moons—a system still in vogue in many parts of the world—and it would be observed that the twelve “moons” would cover about 354 days. Hence a lunar year consisted of 354 days. A lunar year is still adopted by the Hebrews and Moslems, and, strange to say, its archaic use is still employed by Western Christendom as a means for fixing the date of Easter; for as the Book of Common Prayer orders, “Easter Day is always the first Sunday after the full moon, which happens upon or next after the 21st day of March: and if the full moon happens upon a Sunday, Easter Day is the Sunday after.”

At first sight it may be thought that the changing of the reckonings of time from lunar to solar years would upset the working of prophecy, because “solar time” was unknown to the Hebrews of Bible days. But this is exactly where the marvellous anticipation of prophetic truth can be discerned; for in order to deal with time-long prophecies which were expressed in Eastern language and in days when only lunar reckonings were calculated, the Bible has anticipated the modern scientific and solar reckoning of these Christian days by striking the average between lunar and solar, and by adopting the mean, i.e.

¹ But the Egyptian calendar year did consist of 365 days and began in 1 Thoth (i.e., July 19th) with the Heliacal rising of Sirius: see Driver, *Genesis, additions and corrections*, p. xvii.

360 days in a year. In no other way can you make 42 months equate themselves with 1260 days.

We thus see that when we are interpreting prophecy in these "latter days" we are not tied by prophetic truth to any one system of reckoning, and therefore we must assume, as indeed history has proved throughout the last 25 centuries, that prophetic truth deals with all three reckonings. And having observed that the great "seven times" not only commenced from many successive and different stages within the Captivity Era, but that they must also conclude at the respective termini of their 2520-year periods, so we must remember that the concluding stages are the outcome of the three reckonings of lunar, prophetic and solar time.

This fact, once realized, greatly enhances the importance attached to the great "seven times," for it marks out numerous stages of fulfilments, each the result of different starting points, even as each commencing stage will be completed by one or all of the different reckonings.

Such a knowledge was obviously unknown to the Hebrews of old ; and when the great prophetic statements were originally formulated and committed to writing, and when they became recognized as part of the Hebrew Canon (the Old Testament), there is no doubt that it was impossible for either prophets or people to understand the great degrees of expansion, application and fulfilment which their prophecies were capable of achieving in these latter days ; so that instead of a prophetic period which perhaps began at one date in a commencing stage being fulfilled at a corresponding date in the terminal stage, we ascertain that each final fulfilment will embrace an era or season in itself. We are therefore safe in saying that the dates to which attention must be drawn in the great Terminal Era, are but introductions to specific seasons, each consisting in itself of a definite

stage, and each definite stage being a proportionate part of the great Terminal Era.

Now the great "seven times" must be viewed from two distinct standpoints, the one aspect dealing with the Kingdom of Israel, and the other with the Kingdom of Judah.

From the time of Solomon's death, and from the beginning of the reign of Rehoboam, his son, the Kingdom of the Lord was divided into two sections, and Jeroboam was made King of Northern Israel, while Rehoboam retained the Kingdom of Judah, to which was especially attached the Tribe of Benjamin¹—the light-bearing tribe—because within its territorial bounds lay the City of Jerusalem.²

Henceforth the history of the Hebrews deals with the two Kingdoms; and it is to be noticed that the Kingdom of Israel was ruled by a succession of kings which was composed of a series of different dynasties, while the Kingdom of Judah was ruled by the one Royal Line of the seed of David³.

The apostasy of Northern Israel, and the bull-worship⁴ of Jeroboam "who did make Israel to sin," vexed God, and brought down the stern denunciation of the prophets, and consequently the time came when the predicted chastisement of Israel should begin. But it cannot be too clearly emphasized that the chastisement of Northern Israel began to come to pass well over a century before the chastisement of Judah commenced; hence the chastisement of Israel which had to last "seven times," 2520 years, was a totally different punishment,

¹ 1 Kings xii. 21, cf. xi. 36.

² Jos. xviii. 16.

³ 2 Sam. vii. 12, 13; Ps. lxxxix. 4, 29, 36; Jer. xxxiii. 19–26.

⁴ The bull was probably the totem of Ephraim: on this subject see Frazer, *Totemism*, also *The Golden Bough*. It was an English historian named Arbuthnot who first called England "John Bull."

commencing in a totally different period from that of the Kingdom of Judah, which will be considered later.

Now it would not have been easy to determine at what particular date the first stage of Israel's punishment began, were it not for the accurate information which is handed down to us in the famous astronomical Canon of Ptolemy.²

This Canon gives us a unique account of the history of the great Empires which existed from Nabonassar, King of Babylon, until the time of Antoninus, the Roman Emperor; furthermore the intrinsic value and merit of the Canon is enhanced by the astronomical allusions which Ptolemy was careful enough to insert. And as these astronomical references have been proved and verified by the calculations of modern astronomers, we have absolute proof that the dates of the Canon are authentic and correct. From this information it has been ascertained that the King of Babylon, who was head of that dynasty of which Nebuchadnezzar was the greatest monarch, was Nabonassar, and through the astronomical calculations given by Ptolemy, we know that he came to the throne in 747 B.C.

This, therefore, is the earliest moment from which we can possibly date the beginning of the great "seven times"; and it marks the commencement of the period of 2520 years which was the allotted span of Israel's punishment. From this point onwards there are successive stages in the downfall of Israel, while, when we come to 606 B.C. there begins the gradual downfall of Judah, and in 587 B.C. Jerusalem is finally destroyed, and the last batch of Judah's children are taken to Babylon. Therefore the era of 160 years from 747 B.C. until 587 B.C. marks the great commencing period of Israel and Judah's chastise-

¹ Chap. vi.

² Vide J. B. Lindsay, *The Chrono-Astrolabe for Ptolemy's Almagest*.

ment for "seven times;" and this is called the Captivity Era; and not until the last stage of 2520 years from 587 B.C. is reached, can the full restoration of Israel and Judah to their Land take place.

What then does the "seven times'" chastisement mean? It means nothing more nor less than that for 2520 years (lunar and solar) Israel and Judah should be banished from their Land.

But, as we shall see in the next chapter, in the case of Judah, the Jews were restored after 70 years. Why? Because "in the fulness of the time"⁶ they were to bring forth the Messiah. But it must be observed that when they returned from exile in the time of Ezra and Nehemiah the Jews no longer had their own Kings reigning over them, and so their temporary restoration to the Land was under the yoke of foreign kings and empires, until once again in the first Christian century they were banished in that great dispersion which is not yet fully accomplished, but which, as we conclude from our reading of "the signs of the times," is now approaching its final stage of fulfilment.

But the great "seven times" of Israel's exile commenced in the eighth century B.C., and, more precisely, in the year 747. From this time we can therefore observe the various stages of the 2520 years' exile, and it is noteworthy that their respective fulfilments coincide with the rapid developments of modern constitutional history, with the gradual downfall of the temporal power of the Papacy in the West, and with the decline of the Turk in the East. They also account for those greater events which within the last two centuries have done so much towards the expansion of the Gospel, the spread of knowledge, and the furtherance of the principles of justice and truth.

¹ Gal. iv. 4.

The "seven times" are divided in History into three important sections. The first is that which deals with the period of time which elapsed between 747 B.C. and 476 A.D., being exactly 1260 lunar years. This is that part of the duration of Daniel's Image,¹ as it depicts the supremacy of the Babylonian, the Medo-Persian, the Greek and the Roman Empires until the final collapse of the last in the year A.D. 476.

Strangely enough, just as the Captivity Era was 160 years in duration, and as the Terminal Era must be also 160 years at least in duration, so must the intermediary era, the second section, also be a time of about 160 years, and this in round numbers has proved itself to be the case, for between A.D. 476 when the Roman Empire broke up, and A.D. 637 when Omar and the Saracens overran Jerusalem, is exactly 161 years! Therefore the sevenfold reference to the 1260 years which contained the rise and fall of the Papacy and of the Turk are seen to have begun in the seventh century A.D.

The third part is that which is reckoned from the seventh century A.D. after the rise of the Papacy and the development of the Ottoman Dominions until the era in which we are now living, and which is bound before long to culminate in great and mighty developments which are already impending.

It has been found expedient to draw up a tabulated list of the "seven times" and their fulfilments in an appendix at the end of this volume, and a careful study of it will explain more fully and accurately the way in which the 2520 year periods have been fulfilled in past history, and are being fulfilled to-day, and will, without doubt, be fulfilled in the future, than can be clearly defined in the text. The appendix will also reveal at a glance the different stages of development and fulfilment from the

¹ Daniel ii.

various starting points in the Captivity Era, and it will further show the difference between the lunar (minimum) and the solar (maximum) reckonings.

From the year 747 B.C. the lunar and solar reckonings of the "seven times" carry us to the history of the Seventeenth and Eighteenth Centuries which mark the conclusion of the conflict between the Protestant and Papal nations of Europe, the first steps in the downfall of the Papacy and of the Turk, and the great French Revolution which has helped towards the renaissance and the emancipation of the Jews.

The years 723-722 B.C. were most important in the annals of Israel, for they tell the story of the attack made by Shalmanezer against the city of Samaria. Before the city was destroyed Shalmanezer must have died, for we now know, by Assyrian archæology, that the attack was successfully completed by Sargon, who succeeded Shalmanezer, in the year 721, when the city of Samaria was razed to the ground, and when the Israelites were taken captive into Assyria.

Accordingly from this important stage the "seven times" of Israel's chastisement and exile expired at the close of the Eighteenth Century, at the year A.D. 1799. And it is a most remarkable fact that the very era which completed the chief stage of Israel's punishment is that same period in which were born and developed those great organizations for spreading abroad in all lands the truths of the Gospel and the Kingdom of God,¹ and which heralded in the greater days of the glorious Nineteenth Century and of the British Empire.

For just at the very time when Israel's chastisement was thus timed to end, the British Empire and the

¹ The C.M.S., L.J.S., L.M.S., B.M.S., and B.F.B.S., were all founded at about this time.

United States of America¹ became separated and developed. This whole period not only marked the birth of all the modern Gospel and missionary societies, but it also gave rise to increased British colonization, and it accentuated that British Naval Supremacy and general invincibility which has always characterized our Empire.²

¹ The Declaration of Independence was signed in 1776, and recognized by the British in 1783. By the alliance which has now been formed between the British and the Americans, the separation no longer exists, and these two great free English-speaking peoples, of common origin, will in future be known unitedly as the Anglo-Saxon race.

² Cf. the following battles: Camperdown, 1797; Nile, 1798; Trafalgar, 1805; Waterloo, 1815.

It may be pointed out here that the British Navy is really the Royal Navy—only one Navy in the world is *Royal*, just as only one country in the world claims to be *great*, i.e., "*Great Britain*."

CHAPTER VI

THE TIMES OF THE GENTILES

I

From the time of Nebuchadnezzar until the Downfall of Rome, 476 A.D.

THE gradual downfall of the Kingdom of Judah, which brought about the chastisement of the Jews and their ultimate allegiance to the rule of Gentile Powers and of world empires for over 25 centuries, began, as we have seen, not earlier than the year 606 B.C. in the reign of Nebuchadnezzar.

This subjugation of the Jewish people is synchronous with the duration of the Great Image of Daniel,¹ and is coincident with that particular and peculiar phase of the history of Jerusalem with which our Lord associates "the times of the Gentiles."

"Jerusalem," said our Blessed Lord,² "shall be trodden down of the Gentiles (i.e. non-Jewish nations) until the times of the Gentiles be fulfilled."

Here we have then three different contemporary phases and coincident pictures of the same prolonged event: the Image of Daniel depicting the rise and fall of four successive world empires which should dominate the Jewish people for 2,520 years; the oppression and chastisement of the Jews for at least 2,520 years, and "the Times of the Gentiles" continuing for the same length of time.

¹ Daniel ii.

² Luke xxi. 24.

So important therefore is this protracted period in relation to the story of the Jews and the history of Jerusalem, that it can thus be studied from three points of view—a trinity of definition. It is a period of history which has played an eminently important rôle in the development of nations. It has witnessed the rise and fall of some of the greatest of old-world empires, while the concluding era is now seen to be responsible for this great War which is stirring the foundations of the world, and which is already revolutionizing and recasting the delicate relationships of the Near East, whose problems and enigmas are to-day nearer solution than ever they have been in the past.

The Image of Daniel shows that from the time of Nebuchadnezzar until the final conquest of the Stone Kingdom,¹ i.e. all through the long period of the Jewish “seven times,” the Jews were to be subject to different phases and successive stages of world oppression and of Gentile suppression.

It has therefore come to pass in history exactly as foretold in prophecy. For since the downfall of Zedekiah’s throne at the sack of Jerusalem in 587 B.C., through the intervening ages down to the present day, the Jews have ever been subject to the yoke of other kings, even as they have always owed allegiance to the rule of foreign governments.²

Not only did the chastisement mean exile from their Land, but it implied continual bondage and oppression in one country or another through each successive generation³; and the oppression and bondage will not finally and ultimately cease until “the Times of the Gentiles” are absolutely expired. This cannot be

¹ Dan. ii. 44, 45. This is the Kingdom of Redeemed Israel: cf. Luke ii. 68, 69, Acts i. 6. Vide p. 186.

² Hosea iii. 4.

³ Deut. xxviii. 25.

until the year 1934¹ at the earliest, although successive stages between now and then will bring about increased emancipation, greater liberty, and fuller privileges, as similar stages have done in the recent past.

I. *The Babylonian Conquest.* The first² great step in the downfall of Judah took place therefore from the years 606–604 B.C., when Nebuchadnezzar came up and attacked Jehoiakim who was reigning in Jerusalem. The latter was bound in fetters and carried to Babylon, but apparently returned from Babylon and became tributary to Nebuchadnezzar for three years, after which he rebelled and was severely punished by the Chaldaeans, Syrians, and other Semitic enemies. Nebuchadnezzar also ransacked the Temple and removed the sacred vessels to Babylon.

A little while later³ in 598 B.C., Nebuchadnezzar again besieged Jerusalem, and took Jehoiachin and the aristocracy and the “craftsmen” captive into Babylon, and once more he seized “all the treasures of the Temple of the Lord,” and despoiled the city.

Lastly,⁴ in the year 587 B.C., Nebuchadnezzar brought about the final downfall of Jerusalem. The Temple was burned to the ground, the city was destroyed, and Zedekiah’s eyes were put out, and he was bound with fetters and carried to Babylon.

The years of Babylonian oppression from 606–587 B.C. therefore correspond with the Head of Gold in the famous Image, and they signify the first great stage of Jewish oppression, and satisfy the first part of “the Times of the Gentiles.”

II. *The Persian Conquest.* It may at first cause

¹ See Appendix B, Prophetic Chart.

² 2 Kings xxiv. 1–6; 2 Chron. xxxvi. 5–8; Jer. xxii. 18, 19, xxxvi.

³ 2 Kings xxiv. 10–16; 2 Chron. xxxvi. 9–10.

⁴ 2 Kings xxv. 1–31; 2 Chron. xxxvi. 11–21; Jer. xxxvii.–xxxix.

surprise, if the Jews were to be exiled for 2,520 years, that they should be restored from captivity in the time of Cyrus and the Persian Empire. But as pointed out above, it was necessary in the Providence of God for the Jews to be restored, in order that they should "in the fulness of the time" bring forth the Messiah in Bethlehem.¹ But the restoration was only a temporary one, although it lasted for about four centuries. During this time the Jews were subject, as will be shown, to the yoke of foreign kings, and although they rebuilt their Temple and restored their city, yet they were no longer an independent people, enjoying the privilege of governing their own state. From the days of Ezra and Nehemiah until the Fall of Jerusalem in A.D. 70, the Jews were always a down-trodden race, and in this way they endured the punishment which in one phase or another was to be their due.

But the restoration period also served another important purpose, for it probably brought about the foundation of the system of synagogue worship.² The seventy years in Babylon had purified the religious zeal of the Jews. The old love for the Baal-worship of the High Places became extinct, the actual religious practices of the Semitic shrines which had been in vogue since pre-Israelite days were gradually dying out, and the restored Jews brought back with them a love and a zeal for Jehovah. This found its satisfaction in the synagogue which later on developed into the political partisanship of the Sadducees, who represented the aristocratic High Priestly element,³ and the Pharisees who retained the sympathy of the crowds and of the common people. Thus did Judaism originate; it was in the glory of the Judaic era when Christ was born.

¹ Micah v. 2 ; Matt. ii. 6.

² But see Oesterley and Box, *Religion and Worship of the Synagogue*, p. 337.

³ Cf. Acts xxiii. 1-10.

The rise therefore of the Medo-Persian Empire which displaced the Babylonian rule, corresponds with the Silver in the great Image. And while it was thus used for the restoration of the Jews from Babylon, it formed the second great stage in "the Times of the Gentiles."

The return of the Jews from exile was due partly to the policy, and partly to the gratitude of Cyrus the conqueror.¹ Perhaps the Jews had assisted him in his attack upon Nabonidos in Chaldæa; and it may be that this probable fact, in the providence of God, showed Cyrus that it would be to his advantage to banish the alien and conquered race since he feared to allow them to dwell in his dominions. There is no doubt that the Jews displayed then, as they have ever done, that remarkable power of adaptation to circumstances, combined with a wonderful degree of assimilation, and many of them rose to high positions in the state under the authority of their Chaldæan and Persian lords.

The proverbial authority² of the Laws of the Medes and Persians, which like the sun in its course could never be changed, had the additional effect of influencing the Jews in the way of adhering to their own Law. The result of the Persian restoration was therefore to imbue the Jews with an ardent and servile devotion to the Law, with which was now incorporated a zeal for monotheism, a love for patriotism,³ and a desire for the economic centralization of the Jewish State.

III. The Greek Conquest. The gradual decay of the Persian Empire prepared the way for the mighty conquests of Alexander the Great, and the third stage in "the Times of the Gentiles" was marked by the sway of the great Greek Empire. This corresponds with the

¹ 538 B.C. ² Chron. xxxvi. 22, 23; Ezra i.

² Esther i. 19, viii. 8; Dan. vi. 8, 12, 15.

³ Ps. cxxxvii. 1-6.

Brass of the Image. In its period were fought some of the greatest of the world's battles, notably those at Marathon, Salamis and Arbela.¹ Not only did the Greek conquest utterly crush the Persian Empire, but it also served to spread the undisputed glory of the most famous of tongues, and the most expressive of languages. The dominion of Alexander showed its predominance in the spread of the Greek influences. Immediately, the philosophy and the art, the merchandise and the literature of Greece became communicated throughout the length and breadth of those countries which stretched from Macedonia and Egypt on the west to the River Indus on the east. The Greek tongue, no longer the peculiar property of the Macedonian, became the everyday language of commerce and of art, of science and of religion, throughout the domains of Egypt and Syria. Statesmen, soldiers, traders and officials, whether Jewish or Gentile, became subject to the influence and to the cult of the Hellenistic thought.

And just as the Persian period was used of God for the erstwhile restoration of the Jews, so the subtle and glorious instincts of the Greek conquest paved the way for the translation of the Hebrew Bible into that which is at once the most precious and the most delicate, the richest and the noblest of any language that man has ever spoken, and the Septuagint Version became the Bible of the day. It was used and quoted by our Lord, and its tongue was the language in which the New Testament eventually became compiled.

The rapid conquests of the Greek Empire were due to the extraordinary and strategic genius of Alexander, who in the short space of but eleven years, 334–323 B.C., conquered from the Hellespont to Afghanistan; and but for the mutiny of his soldiers, Alexander would have

¹ 490, 480 and 331 B.C. respectively.

extended his conquests further east, even to subjugating the whole of Asia.

But the actual empire of Alexander was doomed to collapse almost as quickly as it arose. At Alexander's premature death, and at the cessation of the rule of his family, the Macedonian kingdom was divided up into four portions in 301 B.C. Cassander ruled over Greece, Lysimachus governed Asia Minor, and Seleucus held Syria as far as Mesopotamia, making Seleucia (Baghdad) his capital, while Ptolemy reigned in Egypt.

The condition of the Jews during the Greek Empire was one of varying fortune; it embraced the toleration of Alexander, the sympathy of the Ptolemies, the virile and sanguinary persecution of Antiochus Epiphanes, and the golden glory of the Maccabees.

If we may trust a legend recorded by Josephus,¹ Alexander worshipped the GOD of Jaddua the High Priest of the Jews, and he is said to have granted them absolute religious liberty, and exemption from taxation every seventh year. Further his conquest of the Persian dominions naturally caused Palestine to fall into the sphere of Greek influence; and this proved the salvation and after strength of Judaism itself.

The latter began to coalesce with Greek thought, and Jewish colonies sprang up in Greek lands. It was good for Jew and Greek alike; for Greek worldliness encountered the Hebrew religion, and Greek freedom came into close contact with Hebrew legalism. Each gained from the other, and the apparent union of seemingly impossible and opposing ideas made preparation for the later development of Christianity, which purified the ideal *λόγος* of the Greek Sapiential literature² of Alexandria, and united it with the Memra of the

¹ Josephus, *Antiq.*, xi. viii. 4-6.

² Vide Liddon, *Divinity of our Lord*, lecture ii. pp. 60-71.

Palestinian Jews, and of the Chaldee paraphrasts, and thus it was that St. John¹ could write, "And the Word was made flesh, and dwelt among us."

The dismemberment of Alexander's empire, however, paved the way for Palestine to be attacked by both Egypt and Syria. It became the battlefield again, as it has ever been, of the opposing Powers of the day, and "the Jews," says Josephus,² "were like a ship in a storm : they were tossed by the waves on both sides, and just thus were they in their situation in the middle between Antiochus' prosperity and its change to adversity."

Under the early Ptolemies the Jews were subject to a considerable amount of friendly interest and sympathy, and the Graeco-Egyptian monarchs favoured the union of Hebrew and Hellenic influences, while many Palestinian towns, such as Panea and Ptolemais, were rebuilt at this period, as their names signify ; but in the reign of Ptolemy Philopator (217 b.c.) the Jews were outraged in the Temple courts at Jerusalem, and persecuted at Alexandria.

In consequence of this the Jews appealed to Syria for help and protection ; for meanwhile the development of Syria had progressed considerably, and by the power of Antiochus the Great, it even showed signs of rivalling the influence of Rome.

The constant bickerings between Egypt and Syria now resulted in victory for the latter, and Palestine became a Syrian province. But as was so often the case, while the great Powers were at war, and when it would have behoved the Jews to study their own interests, and to preserve their own peace, the Jewish state was rent asunder by the quarrelsome factions which were taking place in the High Priestly families.

¹ John i. 14. *καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν.*

² Josephus, *Antiq.*, XII. iii. 3.

Antiochus Epiphanes, who had now ascended the Syrian throne, therefore invaded Jerusalem¹ in the year 169 B.C., and endeavoured to obliterate the Jewish state, and the Hebrew religion. Thousands of Jews were massacred; the Temple was profaned, and the most sacred of its treasures were carried off. The religion of Jehovah very nearly became stamped out, and Antiochus aspired to replacing it with the cult of Jupiter Capitolinus, or of Zeus Olympius, and with the demoralizing and lascivious rites of Syria.

But as we know, God had great and lasting purposes in His chosen seed, and it was impossible for a complete annihilation of the Jewish race to take place. Their subjection to Gentile powers was a necessity, but there was a limitation even to the extreme possibilities of persecution: deliverance was therefore at hand, and with the heroism and zeal of Mattathias,² an aged priest, we have the rise of the Asmonean Dynasty, and of the Maccabæan period.

Under Judas Maccabæus (the Hammerer) the Jewish worship³ was restored, the Temple was repaired, and a golden era of zeal, patriotism and religious fervour ensued, and the Jewish state was raised to a glorious position and to a high prestige. Shortly after the death of Antiochus Epiphanes, 164 B.C., Judas concluded an historic treaty⁴ with Rome, in the hopes of strengthening the Jewish state against the bitter attacks of Syria. But the effect of the treaty was not immediate, and Judas, unassisted by Rome, was slain in battle and was succeeded in turn by his brothers Jonathan and Simon. So peaceful was the Jewish state under the rule of the latter that its prosperity showed how "every man sat under his vine

¹ Josephus, *Antiq.* XII. v. 3 and I Maccabees, 1ff.

² Ibid., ch. vi., and I Mac. ii.

³ Ibid., ch. vii. and I Mac. iii.-ix. 22.

⁴ Ibid., ch. vi. x.

and his fig-tree, and there was none to fray them."¹ So great was the gratitude of the Jews to their ruler that they erected a brazen tablet to Simon Maccabæus in the Temple, "within the sanctuary in a conspicuous place,"² recording their trust in him as "their Governor and high priest for ever until there should arise a faithful prophet."³ It is remarkable how wonderful a truth lay latent in the latter words!

IV. *The Roman Conquest.* The Maccabæan Dynasty was carried on amid those customary family disputes which had so often disrupted the priestly rule until, on the death of Alexandra who was the granddaughter-in-law of Simon, and the second woman to rule in Jerusalem (Athaliah was the first)⁴; there slowly developed the rise of the Roman and Herodian rule.

This had come about in consequence of the quarrels which ensued between Hyrcanus II. and Aristobulus, the sons of Alexandra. The former's cause was defended and aided by Antipater, the governor of Idumea, the father of Herod the Great, and by Aretas, the King of Arabia; and the three allies with a large army besieged Aristobulus in Jerusalem. The latter summoned the Romans to his aid, and by rich presents he persuaded them to favour him. The Roman Senate commanded Aretas to leave the country, and Aristobulus, who was stronger than his brother, satisfied his vengeance by massacring the followers of Hyrcanus.

Thereupon Aristobulus and Hyrcanus appealed to the arbitration of Pompey the Great, who was in command of the Roman forces in the east. But as Pompey took time to consider his verdict, Aristobulus became impatient, thus displaying great weakness, and he prepared

¹ I Mac. xiv. 12.

² I Mac. xiv. 27-48.

³ I Mac. xiv. 41.

⁴ But she was a usurper. 2 Kings xi., 2 Chron. xxii. 10-xxiii. 21.

for war. Pompey, regarding this as a personal insult, promptly marched his legions against Jerusalem.

The followers of Hyrcanus opened the gates to Pompey, but the partisans of Aristobulus, establishing themselves within the Temple enclosure, prepared for a siege. After three months the Temple fortifications fell ; some 12,000 Jews perished by the sword, and the Romans took possession of the city on the very day which had been set apart as a Fast Day, to commemorate the taking of the city by Nebuchadnezzar.

Pompey then, and it seems that he only did it out of pure curiosity, entered with some of his officers into the Holy of Holies, and in the eyes of the Jews committed a gross sacrilege which they never forgot ; although, to the credit of Pompey be it said, he respected the sanctity of the Place.¹

Hyrcanus became a puppet in the hand of Antipater, while Aristobulus and one of his sons becoming Roman captives, passed off the pages of Jewish history. Antigonus, the surviving son of Aristobulus, watched with envy and jealousy the rising influence of Antipater and his son Herod, each of whom had spared themselves no pains in becoming the protégés of Rome.

The brilliant yet unscrupulous ability and ambition of Herod secured for him his coveted desire, and by the consent of Anthony and Octavius at Rome, he was recognized as "King of the Jews" in the year 40 B.C. To strengthen further his own position—for being welcomed by Rome he wanted to ingratiate himself with the Jews also—Herod married Mariamne. This marriage proved to be a most prudent step, for Herod had the cunning sagacity to perceive that by marrying Mariamne he was pacifying the parted adherents of that same Asmonean dynasty which he was seeking to supplant

¹ Josephus, *Antiq.*, xiv. 4. This is confirmed by Cicero.

inasmuch as Mariamne was granddaughter to both Hyrcanus and Aristobulus, since her parents were cousins.

Thus from the day that Pompey captured Jerusalem, and from the time that Herod the Great became King of the Jews, the Jews lost all hopes of ever regaining their independence. The High Priesthood of Hyrcanus and of his followers was only a vassalage of the Roman Senate ; and gradually by that fiendish cruelty which characterized all the deeds of Herod, one by one the descendants and claimants of the Maccabæan House were murdered. The aged Hyrcanus, Aristobulus Mariamne's brother, and Alexander and Aristobulus, Mariamne's sons, were only some of the victims who perished at the bloodstained hands of Herod.

The conquest of Pompey and the rise of the Herodian dynasty therefore correspond with the Iron in Daniel's Image, being the sway of the Roman Power over Jerusalem and the Jewish state, and thus is signified the beginning of the fourth great stage in "the Times of the Gentiles."

At the death of Herod the Great in 4 B.C., the same year in which Christ was born, the influence of Rome became firmly established. All through the past 400 years since the return from exile the Jews had endeavoured to gain their freedom and independence. They had formed a buffer state between the contending Powers upon all sides, each of which had from time to time bought the support of the Jews by false promises of freedom.

But not only had the decadent Greek Empire now passed completely away, but even the tributary Powers of Egypt and Syria which, as we have seen, had each in turn possessed Palestine, became crushed by Rome. The latter allowed no rivals, and knew no defeat. She

ruled the wide expanse of subject nations with unabated force, and with unequalled vigour, and as the New Testament so clearly defines, the very last people to whom she would ever have granted autonomy, self-government, or even virtual independence, were the Jews.¹ Had the Jews not rejected their Messiah, it is doubtful even whether the Romans would have suffered Christ to live.

It is true that none of the sons of Herod the Great seem to have claimed the titular distinction of "King of the Jews" which the Roman Senate conferred upon Herod, and so it is very remarkable that the actual year which witnessed the death of the tyrant King of the Jews should also witness the Advent of Him that was "*born King of the Jews.*"² On the death of Augustus,³ who had divided Herod's kingdom amongst his sons, Tiberius became Emperor of the great Roman Empire. In A.D. 26 the Procurator in Judæa was none other than Pontius Pilate.⁴ His vacillating character, his weakly disposition, and his fear of offending Cæsar, together with his native Roman ambition, present us with the complex picture of the Pilate in the Gospels. However great was the sin of the Jews in rejecting their Messiah, there is no doubt but that Pilate, Herod and the Roman authorities felt not a little uncomfortable in the presence of such a Kingly Claimant, especially as the Jews themselves had said,⁵ "It is not lawful for us to put any man to death." It was therefore to protect his own authority, as well as to pacify the Jews, that Pilate eventually commanded Jesus to be crucified. And thus

¹ For Roman contempt for the Jews cf. Tacitus, *Hist.*, bk. v. ii.-v.

² Matt. ii. 2.

³ Augustus reigned 31 B.C.-A.D. 14, Tiberius A.D. 14-37. Archelaus, before being banished, was made King of Judæa, Matt. ii. 22.

⁴ Matt. xxvii. 2 and parallels.

⁵ John xviii. 31.

the great Roman Empire, representing the world, shared with the Jews the criminal blame for the death of Christ. But seven years after the Crucifixion retribution came, and Josephus tells us that Pontius Pilate was recalled to Rome¹ to account for his tyrannical and dishonest policy in Judæa. The weakness of his character and the failure of his procuratorship were only exceeded by the ignominy of his end. He was sent into exile, and tradition relates that he committed suicide from the summit of Mount Pilatus, near Lucerne in Switzerland, which still retains his name.

Palestine in its respective divisions and Tetrarchies continued to be governed by members of the great Herodian family in the days of the Emperors Caligula and Claudius; and Herod Agrippa I. reigned over Ituræa, Trachonitis, and Galilee at first, and over the additional departments of Judæa, Samaria and Idumæa afterwards. His death is referred to in Acts xii. 21-23. He was much respected by the Jews, partly because he persecuted the Christians, and partly because he espoused the national Jewish cause. He was succeeded by his son Agrippa, who is the King Agrippa of Acts xxv. and xxvi. His reign was characterized by the infamous government of Felix in Judæa, who was responsible for a condition of perfect anarchy in which no man's life or property was safe from open violence or treachery. Even the chief priests themselves were subject to disaffection, and they appropriated all the tithes and cared nothing that the poorer ones should starve.

Meanwhile in Cæsarea, a town built by Herod in honour of Augustus, great trouble arose between the Roman and the Jewish influences. The town was laid out in Greek style and devoted to pagan worship, while the Jews naturally claimed the pre-eminence for them-

¹ Josephus, *Antiq.*, xviii. iv. 2

selves and for their worship. To settle the dispute Rome was appealed to, and Nero arbitrated against the Jews.

In Jerusalem Felix was replaced by Festus¹ as Governor, and had the latter lived long enough, the tide of future events might have turned in quite another direction; but he was succeeded by Albinus, whose rule was one of the worst on record. But Herod Agrippa began to read correctly the “signs of the times”; the disaffection within the city, the constant appearance of false prophets and antichrists, the frequent collisions between the Jews and the Romans, all spoke of that coming war cloud which was about to burst upon the city with such tragic results and with such terrible destruction. Agrippa prepared for himself a comfortable retreat at Beyrout, and meanwhile it became more and more apparent that the predictions of our Lord were upon the eve of fulfilment, and even Tacitus,² the Roman historian—who was neither Jew nor Christian—speaks of the famine, the earthquake and the awful signs in the heavens which preceded and heralded the downfall of the Holy City.

Civil war broke out in Cæsarea, and it was not long before Jerusalem again became the centre of open rebellion, while from Alexandria to Galilee it was one continuous scene of indescribable carnage. We are told by Eusebius³ that the Christians departed from Jerusalem at this time in obedience to our Lord’s command, and they dwelled in safety on the east side of Jordan. Cestius Gallus, the Roman General who attacked Jerusalem, mysteriously retired from the city walls, and his retreating forces were destroyed by the Jews. Nero thereupon ordered Vespasian to command the Roman forces in

¹ Acts xxiv. 27 and xxv.

² Tacitus, *Hist.*, bk. v. xii, xiii.

³ Eusebius, *H. E.*, iii. 5; Matt. xxiv. 16, 17.

Judæa, while Titus, his son, fetched two legions from Alexandria.

Vespasian brought about the fall of Jotapater, Tiberias, Tarichœa, Gamala and the Tabor fortifications—all in Galilee—and then he succeeded in reducing Joppa. It was in the Galilean wars that Josephus, the famous Jewish soldier and historian, upon being taken prisoner by the Romans, strangely enough entered into friendship with Vespasian and Titus. In later years he unblushingly received the rights of Roman citizenship, and studying the Greek language at Rome, eventually composed his famous History to which we are so indebted for our knowledge of the Jewish antiquities and wars. He died in A.D. 93 at the early age of 56.

After the fall of Galilee, Vespasian returned to Rome in consequence of internal troubles which followed the death of Nero, and in A.D. 67 was elected Emperor, and it fell to the lot of Titus his son, to carry on the Palestinian campaigns.

In April A.D. 70, Titus started for Cæsarea to commence his preparations for the great siege of Jerusalem. He had an army of four legions, to which was attached a large force of auxiliary troops, and it is estimated that he must have had not less than 80,000 men under him. When he arrived before the city walls the inhabitants were once again engaged in a civil strife between three factions headed by John, Simon, and Eleazar. So great was this internal discord that the district close to the Tyropœan Valley was burned down in consequence of the fighting between John and Simon, and large quantities of corn¹ which had been deposited in view of the forthcoming siege were destroyed, so that famine and starvation added to the horrors of the day. Stage by stage the Romans made their way into Jerusalem, for the Jews

¹ *Wars*, v. i. 4.

had neither skill nor strength with which to withstand the battering rams of Titus and his legions. The horrors and the tragedy of the war are too well known to be repeated here; and to read the description given by Josephus¹ is to realize that the sufferings of the Jews during this memorable siege have never been paralleled in the history of the world.

At last Titus determined to shorten the siege by establishing a blockade, and by raising a wall of circumvallation round the city; this was in literal fulfilment of our Lord's prediction,² "For the days shall come upon thee that thine enemies shall cast a trench about thee, and compass thee round and keep thee in on every side."

After three weeks the fortress of Antonia³ fell, and only the Temple precincts remained to the Jews, who hoped against hope that the God of Israel would at the eleventh hour deliver His people, and save His Sanctuary.

It was not the desire of Titus to destroy the Temple; he would have saved the Sanctuary from destruction, and in fact he sent Josephus to make a final appeal to John, but the latter received him with insults. So embittered were the Roman soldiers, who were maddened with rage and thirsting for victory, that one of them, unbidden by Titus,⁴ threw a flaming torch into a building adjacent to the Holy of Holies. Even then Titus tried to save a part of the Holy of Holies, but in vain; and thus did the Sanctuary of God burst into flames, and the whole Temple become enveloped as in a fiery furnace.

The delight of the soldiers knew no bounds. Intoxicated with success, the Romans commenced a wholesale butchery and massacre, and the ghastly scene is best

¹ Wars, v. x.-xiii.

² Luke xix. 43.

³ It had been rebuilt by John Hyrcanus 135 B.C., referred to in cts xxi. 34.

⁴ Wars, vi. iv. 5, 6, 7, 8.

described in the words of Josephus, who as an eye-witness relates : “ One would have thought that the hill itself on which the Temple stood was seething hot, full of fire in every part ; that the blood was larger in quantity than the fire, and those that were slain more in number than those that slew them ; for the ground nowhere appeared visible for the dead bodies that lay upon it. But the soldiers went over heaps of these bodies as they ran after such as fled from them.”¹

The destruction of the Temple, sad as it was, was not quite the final act. The downfall of the Upper City had not yet taken place, and once again Titus tried to avert further bloodshed and spoliation. He therefore stood upon the Xystus, the bridge which spanned the Tyropœan Valley, the spring of whose arch is still visible in the western wall of the Temple area,² and offered terms³ to the Jews for the last time. But his generosity was foolishly ignored, and his clemency was refused. The Roman battering rams were again employed, and after many days a breach was made in the wall, and the stronghold fell. The Roman soldiers rushed into the town, and when they became wearied with butchering old and young, they satiated themselves with lust and plunder.

And so fell the Sanctuary and the Holy City. And as foretold by Daniel,⁴ the deadly work of wholesale destruction was wrought rather by the people (the Romans) than by the Prince (Titus) and, as predicted by our Lord,⁵ not one stone of the Temple was left standing upon another.

¹ *Ibid.* vi. v. 1.

² Near the Jews’ “ Wailing Place,” and known as “ Robinson’s Arch.” *Vide* Frontispiece.

³ *Wars*, vi. vi. 2. This speech of Titus is remarkable alike for its earnestness, its eloquence, and its mercy.

⁴ *Dan.* ix. 25.

⁵ *Matt.* xxiv. 2, *Luke* xix. 44.

Thus the same war brought about the destruction of the Temple, the cessation of the Hebrew sacrifices,¹ the scattering of the Jewish people, and the break-up of the polity of the Jewish state. None of these things have ever yet been restored, for Jerusalem is still being trodden down of the Gentiles “until the times of the Gentiles be fulfilled.”

This, therefore, closes the brief survey of the history of Judah from the time when they were taken captive by Nebuchadnezzar in the days of the Babylonian Empire, represented by the Head of Gold in the Image, until the time of the destruction of the Holy City in A.D. 70, in the most celebrated and developed period of the great Roman Empire, which is represented by the Legs of Iron. Truly indeed was the Roman rule one of “blood and iron,” likened unto a “beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces and stamped the residue with the feet of it, and it was diverse from all the beasts that were before it.”²

If the greatest epoch in Roman History was coincident with the Fall of Jerusalem and the dispersion of the Jews, there is no doubt that the mighty conquests of Rome throughout the length and breadth of the civilized world (cf. “all the world”) prepared the way for the spread of the Gospel, and for the expansion of the Kingdom of God. Practically all the old empires were conquered by her. Rome was indeed “dreadful and terrible and strong exceedingly,” yet everywhere that her sway extended she spread her laws and distributed her influence. She became the intermediary link between the “former days” and the “latter days,” between the old world and the new. But her channels

¹ Because there were not enough Jews to continue them.

² Dan. vii. 7.

of conquest opened up ways and means for the spread of the Church. Her ports and colonies were as wide open doors through which the Messengers of Christ pursued their way with the precious evangel of Eternal Truth. And when after her subsequent conversion to Christianity in the time of Constantine, the Roman Empire gradually lapsed into decline and fall in the Fifth Century, the kingdoms of Europe arose in her place in the West, and the Ottoman Dominions in the East.

With the downfall of Jerusalem, and with the break-up of the Jewish State, and with the taking away of the daily sacrifice, the Roman conquest was but beginning to fulfil the old-time prediction of Daniel, which was alluded to by our Lord. And the very fact that Christ so pointedly referred to this prophecy of Daniel, proves that it was the Roman Empire in the days of Titus which set up "the abomination that maketh desolate." Had the great prophecy referred to the abomination of Antiochus Epiphanes it could not have been quoted by our Lord as a prediction which had not come to pass in His day.

But the abomination and desolation of Judæa had no power to exterminate the Jews. Neither could it hinder or prevent the development of the Jewish race. The "seven times" had to pass over the Chosen People, and ever and anon did the Jews approach well nigh unto utter extermination and abolition, and yet always did they rise again, certainly as sadder, but not necessarily as wiser people. For they were slow to learn their lessons and not swift to realize their opportunities. During the reigns of Domitian and later of Trajan, the Jews rebelled against their Gentile oppressors, and terrible massacres took place. In Mesopotamia and in Crete hundreds of thousands of Jews were slain, while

in the reign of Hadrian the Jewish religion was once again nearly stamped out. Had it not been for the timely rise of Bar-cochba,¹ who was welcomed as the long foretold Deliverer of Balaam's prophecy,² worse still would have been the fortunes of the Jews. Although Bar-cochba was an impostor, he succeeded in rallying some 200,000 men who, maddened with zeal and rage, clamoured for freedom, justice and vengeance.

At first it seemed as if the Jewish state was about to be restored ; nearly a thousand villages in Palestine and at least fifty important strongholds were occupied by the Jews. But the Emperor despatched Julius Severus, one of the most famous generals in the Empire, and it was not long before Bar-cochba was slain, and this the last great struggle for independence under pagan Rome became quelled. After the suppression of the revolt terrible massacres ensued ; numbers of Jews in Palestine alone perished by the sword, and thousands were sold into slavery. Hadrian thus exceeded the oppression of his predecessors ; and at his command Jerusalem was entirely reconstructed as a pagan city. Its name was altered to *Ælia Capitolina*, and where once had stood the sacred Sanctuary of God, there was now erected a temple to Jupiter. The Christians then deepened the irreparable breach which had been growing between themselves and the Jews, and they obtained the permission of the Romans to reside within the Walls of *Ælia*. In addition, therefore, to the pagan worship which was conducted within the Temple Area, the foundation of a flourishing Christian Church and Bishopric stung the Jews beyond endurance, and the firstfruits were reaped of that terrible and relentless hatred which existed between Jew and Christian, and which sprang

¹ A.D. 135. ² Num. xxiv. 17.

into such bloodthirsty strife in the later days of mediævalism.

At the death of Hadrian the tide of Jewish oppression ebbed and flowed ; sometimes they were kindly treated, when, for example, Antoninus Pius, who succeeded Hadrian, bestowed upon them clemency and favour ; while at other times Marcus Aurelius treated the Jews with indignity, reviving some of the bitter feelings against them and their proselytism, which Hadrian had so cruelly enacted.

The Western Jews in the meantime had developed sufficiently to produce the Mishna, which is said to have been written by the famous Rabbi Jehudah ha-Nasi at the command, strangely enough, of Antoninus ; while at the end of the Second Century and at the beginning of the Third, there arose Samuel Jarchai, a celebrated Jew who became "Prince of the Captivity." The Eastern Jews at this period were subjected to much persecution by the Persian Monarchy, which had supplanted the Parthian government ; but as in the case of later incidents of Spanish and other European persecutions, the troubles doubtless arose in consequence of the prosperous and important positions to which the Jews had attained owing to the genius of the Hebrew intellect and its business talent.

Under the remaining Emperors of pagan Rome the Jews were practically unmolested ; but just as the calm so often precedes the storm, so the peaceful quiet which the Jews enjoyed in that time preparatory to the conversion of the Roman Empire, burst into those thundering eras of bloodshed and persecution which were the outcome of the bitter hatred felt by the Christian Emperors for the "enemies of Jesus Christ."

It was in the Fourth Century that one of the greatest miracles in history took place. The Roman Empire,

notably pagan, ceased to be heathen. That Empire which had so long persecuted Christians and Jews alike, which had set up the heathen forms of worship throughout the length and breadth of its world-wide dominions ; which had gloried in the pagan rites of Zeus ; which had overthrown the Jewish and Christian ceremonies in Jerusalem, had now, suddenly as it seemed, begun to embrace Christianity. And by its very profession Rome threw off its pagan attire, and adopted that of the Christian Faith ! What a revolution ! What a conversion ! What a confession !

Yet so it was. Under the first Christian Emperor, Constantine, and afterwards under Theodosius, Christianity became the acknowledged and established religion of the Roman Empire, and thousands and tens of thousands there were within her sway who worshipped the GOD of Abraham and who embraced the Creed of the Cross.

But it may seem passing strange that the very period in history which welcomed the conversion of the Roman Empire also heralded in her gradual decline and fall. No longer did she retain the privilege of being the greatest empire in the world. Already, since the days of Diocletian, divided into two great divisions, Western and Eastern, which have ever retained their Latin and Greek dominion, Rome began to fall a victim to the inroads and invasions of Barbarians from the North.

Accordingly in the important year A.D. 476 vast tribes of Huns, Vandals, Goths and other Teutonic peoples overran the Western division of the Roman Empire, and "great was the fall thereof." Romulus Augustus ceased to reign, and with him there passed away once and for all the proud title and exalted position of Roman Emperor.

But as we have seen above, the year A.D. 476 is exactly

1,260 lunar years from 747 B.C., the reign of Nabonassar the King of Babylon whose dynasty was typified by Nebuchadnezzar, "the Head of Gold." Therefore the downfall of the Roman Empire in A.D. 476 concludes the first great half of the "seven times" of Israel's and Judah's chastisement, even as it also completes the first great section of the "Times of the Gentiles."

CHAPTER VII

THE TIMES OF THE GENTILES

II

From the Downfall of Rome, A.D. 476, until the Downfall of the Temporal Power of the Papacy, 1870.

THE closing decades of the Roman Empire, both prior to its conversion to Christianity and subsequent to its fall, introduced certain developments amongst the Jews which formed the link between the reforms of Ezra (the foundation of Judaism) and those later conditions of the Jews, which resulted from the great dispersions that took place both in the Eastern and Western divisions of the Empire.

As we have seen above, the Mishna, which became the authorized collection of Jewish writings and treatises, was finally drawn up by Jehudah ha-Nasi in the Third Century. It is a compilation of expositions and comments upon the Written Law, embodying at the same time the Oral Law itself. But the way which was opened up for the production of the Mishna, also in due time prepared for the compilation of the Talmud of which the Mishna formed the basis.

There are technically speaking, however, two recensions of the Talmud, the "Jerusalem" and the "Babylonian."¹ The former was issued in its earliest form in the Third Century A.D., but was not completed until the end of the

¹ See art. "Talmud" in *Jewish Encyclopædia*, also in Hastings, *D.B.*

Fourth Century, while the latter was first compiled in the Fifth Century, and was not completed until the early part of the Sixth Century.

"The Talmud," says Bacher,¹ "is practically a mere amplification of the Mishna, by manifold comments and additions, so that even those portions of the Mishna which have no Talmud are regarded as component parts of it." The origin of both Mishna and Talmud is based upon tradition, which latter had been handed down orally for centuries. And so tenaciously did the Jews in early days, as they do still, cling to their traditions, that the Oral Laws have ever been regarded with the same reverence, and with equal authority as the Written Laws of Moses. Hence the Talmud soon began to assume the same dignity and importance as the Hebrew Scriptures themselves, even to the extent of usurping the Bible; and, as Bacher says,² "for the majority of Jews, it is still the supreme authority in religion" at the present day.

It is worthy of notice, therefore, that at the time when the Roman Empire was breaking up, and when the downfall of its imperial power became a recognized event in the pages of history, and when the Jews therefore could no longer cling to the advantages of its protection, nor flee from the tyrannies of its oppression, the time had also come for the Jewish state to strengthen its purpose, and to safeguard its interest, by the compilation of the Mishna and of the Talmud.

Henceforth, whatever fortunes or vicissitudes lay in front of the Jews, whatever dispersions were yet to be their lot, they were still to "abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim."³ Yet the Talmud helped to form the

¹ *Jewish Encyclopaedia*, xii. p. 3.

² *Ibid.*, p. 26.

³ Hos. iii. 4.

basis of that cohesive and clannish influence which has always characterized the Jews, and which the downfall of empires and the overthrow of states has never been able to alter or to disintegrate.

If the conversion of the Roman Empire to Christianity is one of the great miracles in history, there is no doubt that the unique continuation of the Jewish Race, and the peculiar personality of the Jew himself, in spite of the unprecedented opposition to which he has always been subject, is another of the greatest miracles through all time.¹ Under the Greek Empire the Jews had lived and developed side by side with the Greeks, and Greek and Hebrew thought had become fused and wedded. But under the Roman Empire, the Jews had lost all ideas and hopes of independence. Jewish thought found no sympathy with Roman culture, neither did Hebrew intellect expand under Roman militarism. The result was that the Jews never submitted to Roman influence, and as fusion of thought and of social ideals became an impossibility, there lay nothing in front of the Jews save absolute oppression and bitter dispersion.

But the strength and support which the Jewish dispersion received through the cohesive influence of the Talmud helped the Jews to maintain their ground and to face the bitter persecutions which became their unfortunate experience in later centuries after the downfall of Rome. Removed from their Land, robbed of their hopes, and prevented from obtaining protection from any one empire, the Jewish race was yet consolidated enough to weather the opposition, and to face the oppression to which they became so violently exposed in the later centuries of "the times of the Gentiles."

It was the collapse, therefore, of the Roman Empire which paved the way for the growth of that mediæval

¹ See chap. xiii.

tyranny which so characterized the dark days of persecution and bloodshed in the annals of European Jewry.

But the downfall of the Roman Empire, which St. Paul predicted, and which, as he reminded his Thessalonian readers, he had so carefully foretold to them by word of mouth,¹ prepared for the rise of the ten European Kingdoms which followed in its wake.

"It is unnecessary," says Bishop Wordsworth,² "to specify ten particular kingdoms into which the Roman Empire was divided; or even to demonstrate that it was divided into precisely ten kingdoms. The most ancient passage of Scripture in which the prophecy of the future division of the Roman Empire is found is the Vision of the Image,³ where these kingdoms are represented by the toes of the Image. Being toes they must be ten. Hence when this dismemberment is described in other successive prophecies⁴ this denary number is retained, and thus the number ten connects all these prophecies together, and serves to show that they all point to the same object."

The number of definite kingdoms into which the Roman Empire has been divided in Europe has always been about ten. At times⁵ the number has been 9 or 10, occasionally 12 or 13, and sometimes they have been exactly 10. But the fact remains that after the downfall of Imperial Rome there arose those European kingdoms which for over twelve centuries have owed their allegiance, not to Rome Imperial, but to Rome Spiritual.

Daniel's fourfold Image and the vision of the Four Beasts both represent the Roman Power as continuing in existence up to the time of the Second Advent. They

¹ 2 Thess. ii. 5.

² *On the Apocalypse*, p. 524.

³ Dan. ii. 42.

⁴ Dan. vii. 7; Rev. xiii. 1-7, and xvii.

⁵ Vide Grattan Guinness, *Approaching End of the Age*, p. 162, 733.

represent it as rising at the time of the downfall of the Greek Empire, and as occupying the whole period of time between that date and the Second Advent. There is no discontinuity in the time typified by these great prophecies, just as there is no gap in the Image. Therefore, since we know that the Empire of Rome collapsed in the year A.D. 476, some other Power whose authority was centred in Rome had to come into existence after then; it can undoubtedly be recognized as having existed from that time to this, although it must ultimately be destroyed "with the brightness of His coming."¹

The only Power which has therefore replaced the old Roman Empire, and which has ruled Western Europe from Rome for over 12 centuries, and which has united together under one Head those Ten Horns or Kingdoms that arose out of the débris of its ruins, is the Papacy. The Papacy has assumed the authority of "Rome." Until the political empire had passed away, the spiritual Rome could not rise. So long as the Cæsars ruled on the Tiber, the Bishops of Rome had little or no chance of becoming monarchs. But directly the Western Empire of Rome had tottered to its fall, the Bishops of Rome began to develop into temporal sovereigns, and the foundation was laid for that extraordinary and self-assertive power, with its blasphemous claims, which has for so long been wielded from Rome, "that great city which reigneth over the kings of the earth."²

Under this Power the kingdoms of Europe have been existing, on the average ten in number, for over twelve centuries. While they have each and all been generally subject to the Papal authority, and in this way have been knit together by one common bond, yet they have never been united into one single empire, for, as predicted by the sure word of prophecy, "they shall mingle them-

¹ 2 Thess. ii. 8.

² Rev. xvii. 18.

selves with the seed of men, but they shall not cleave one to another,"¹ and as such they have never formed one whole, like the United States of America. The world-wide ambition of Napoleon was therefore doomed to failure, and, we may add, the Teutonic "Kultur" of the Kaiser can never gain any world dominion.

We find then that the new European states were knit together by one common bond, and that they owed their spiritual allegiance to a new Power, a new dominion, mighty in the extreme, which had grown up silently but steadily on the ruins of the ancient Empire itself. This is vividly predicted in the seventh chapter of Daniel, when it is shown that the "little horn" should rise out of the Fourth Kingdom (the Fourth Beast). Of this "little horn" Daniel says, "Behold in this horn were eyes like the eyes of a man, and a mouth speaking great things,"² and, "I beheld, and the same horn made war with the saints, and prevailed against them:"³ and, "he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time."⁴ There is no doubt that the "little horn" thus so fully described by Daniel corresponds with the Beast of Rev. xiii. and with the "eighth head" of the Beast in Rev. xvii. Symbolizing the Papacy it represents that important and mysterious power of evil, which although distinct from the Roman Empire was nevertheless connected with it in the form of Rome Spiritual.

Because St. Paul had predicted the fall of the Roman Empire, he could further foretell the nature and the description of that power which should so closely follow in its wake. He speaks of the "man of sin," who should be revealed, the "son of perdition, who opposeth and

¹ Dan. ii. 43.

² Dan. vii. 8.

³ Dan. vii. 21.

⁴ Dan. vii. 25.

exalteth himself above all that is called GOD, or that is worshipped, so that he as GOD sitteth in the Temple of GOD showing himself that he is GOD.”¹ This description is complementary to that which is given in Daniel vii. of the “little horn.” The one fits exactly with the other, while, be it observed, each picture foretells the same destruction in that the power is “consumed”² at the end.

We find therefore, do we not, that prophecy foretold the coming of an ecclesiastical power, built upon the wrecked foundations of the Roman Empire, which should throughout the duration of more than twelve centuries³ act as a menace to the Chosen People of GOD, by wearing out the “saints of the Most High,”⁴ and by representing “himself” as GOD, yet according to “the working of Satan” deceive multitudes and generations “with all power and signs and lying wonders.”⁵

History with no uncertain voice has given the fulfilment, in accurate application and detail, to the literal truths of this terrible prophecy, and historians galore have told and told again of the dark deeds of the Papacy in European lands from the Seventh Century A.D. down to the time of the last century.

Black indeed is the story of the Papal influence which held Western Europe so long within its sway. Sin was not only connived at by the Pontiffs, but it was encouraged. They exempted their clergy from the jurisdiction of the civil power, and by the invention of Indulgences—a lucrative practice indeed—a system of infamous wickedness sprang up. The resources of the Roman Church have always been those of her banking

¹ 2 Thess. ii. 3, 4.

² Dan. vii. 26; 2 Thess. ii. 8.

³ “Until a time and times and the dividing of time,” Dan. vii. 25.

⁴ Dan. vii. 25.

⁵ 2 Thess. ii. 4-9.

account, and while Indulgences were nominally sold for the apparent forgiveness of sins, and for the lessening of the duration of Purgatory, yet there can be little doubt but that the root idea and principle inculcated in this iniquitous practice was for the levying of money and for the coining of gold. It is easy, therefore, to see to what a great extent the Papal system spread from land to land, and how by its superstitious influence it held its adherents hard and fast within its grip. Such was the "little horn" which did "wear out the saints of the Most High." It misrepresented the atoning Sacrifice of Christ; it negatived the fact of Eternal Life; it hindered the Gospel of Grace; it shattered the principles of justice, even as it was opposed to the existence of sin, and to the need of repentance and true forgiveness.

Nor was it only the institution of Indulgences that wrought such havoc in the mediæval days of Christianity. We must notice the institution of the "Order of the Jesuits," which more than any other movement within the pale of Christianity so-called has come "after the working of Satan." Their order, and its doctrine of lying and perjury, has rendered them famous—or be it said infamous—all the world over. There is no crime, there is no evil deed, there is no iniquity, which the Jesuits have not sanctioned, commanded and perpetrated. They have, in short, ever disrespected the laws of God and of man. So evil were their practices, so heinous their crimes, that civilization has long since given its verdict against them, as is witnessed by their expulsion, at different times, from those very European countries which had nursed the Roman Church and fostered its doctrines of evil.¹ The Jesuits have always propagated the most poisonous of lies to promote their own ends and to develop their own schemes; and in their missionary

propaganda in foreign lands it is said that they have even gone so far as to make lying compromises with the heathen. To the Hindus they have sworn themselves to be Brahmins ; to the Chinese they have professed that the teaching of Christ is similar to that of Confucius, and "they told the Red Indians that Jesus Christ was a mighty chief who had scalped more men and women and children than any warrior that had ever lived."

Thus has the Roman Church during the dark days of the past centuries promoted the "doctrines of devils."¹ Its "mystery of iniquity"² has indeed worked according to the "working of Satan," and it has displayed "all deceivableness of unrighteousness,"³ acting as the oppressor of God's people, and never ceasing to "wear out the saints of the Most High."⁴

The greatest weapon perhaps which this "man of sin" has wielded, has been the prohibiting of the Sacred Scriptures. The Papal Bulls have always forbidden the use of the Bible in the "vulgar tongue," saying, "Let it be lawful for no man whatever to infringe this declaration of our will and command, or to go against it with bold rashness." And Wickliffe's translation of the Scriptures brought down the vials of Papal wrath upon the University of Oxford, for allowing its translator to "run into a detestable kind of wickedness." The anti-christian bitterness of the Roman Church is likewise evidenced by the wrathful indignation of the Popes who have declaimed the Bible Society as a "crafty device by which the very foundations of religion are undermined," as "a pestilence dangerous to Christianity," and as "a defilement of the faith, eminently dangerous to souls." While it must not be forgotten that the well-known bull "Unigenitus" (A.D. 1713) stated that the proposition

¹ 1 Tim. iv. 1. ² 2 Thess. ii. 7. ³ 2 Thess. ii. 9, 10. ⁴ Dan. vii. 25.

"the reading of the Scriptures is for everybody" is "false, shocking, scandalous, impious and blasphemous."

Neither is it superfluous in passing to make mention of the Inquisition, with regard to whose bloody atrocities whole volumes have been written, telling of the thousands and hundreds of thousands of persons who were condemned by this "Holy Office," only to be tortured, burned alive, murdered and massacred, because they refused to pay allegiance to the voice of the "little horn." How grievously indeed has the Papacy worn out and overcome the saints of the Most High! How mercilessly has it by its cruel persecutions and bloody ambitions created more martyrs than did Pagan Rome! Millions of Christian saints have laid down their lives at the bidding of Rome, "for the testimony of Jesus."¹

The following quotation is abundantly substantiated by history and its unfailing evidence: "As some luxurious Emperors of Rome exhausted the whole art of pleasure, so that a reward was promised to any one who should invent a new one; so have Romish persecutors exhausted all the art of pain, so that it will now be difficult to discover or invent a new kind of it which they have not already practised upon those marked out for heretics. They have been shot, stabbed, stoned, drowned, beheaded, hanged, drawn, quartered, impaled, burnt or buried alive, roasted on spits, baked in ovens, thrown into furnaces, tumbled over precipices, cast from the tops of towers, sunk in mire and pits, starved with hunger and cold, hung on tenter hooks, suspended by the hair of the head, by the hands or feet, stuffed and blown up with gunpowder, ripped with swords and sickles, tied to the tails of horses, dragged over streets and sharp flints, broken on the wheel, beaten on anvils with hammers, blown with bellows, bored with hot irons, torn

¹ Rev. xx. 4 (R.V.).

piece-meal by redhot pincers, slashed with knives, hacked with axes, hewed with chisels, planed with planes, pricked with forks, stuck from head to foot with pins, choked with water, lime, rags and filth, shut up in caves and dungeons, tied to stakes, nailed to trees, tormented with lighted matches, scalding oil, burning pitch, melted lead. They have been flayed alive, had their flesh scalped and torn from their bones, they have been trampled and danced upon, their heads twisted with cords till the blood or even their eyes started out ; strings have been drawn through their noses, and they have been led about like swine and butchered like sheep. To dig out eyes, tear off nails, cut off ears, lips, tongues, arms and breasts, has been but ordinary sport with Rome's converters and holy butchers. Persons have been compelled to lay violent hands on their dearest friends, to kill or to cast into the fire their parents, husbands, wives, children, and to look on while they have been most cruelly and shamefully abused. Women and young maids have also suffered such barbarities, accompanied with all the imaginable indignities and insults to which their sex could expose them. Tender babes have been whipped, starved, drowned, stabbed and burned to death, dashed against trees and stones, torn limb from limb, carried about on the point of spikes and spears, and thrown to the dogs and swine.”¹

So terrible a category of tyranny, crime and bloodshed serves but as an illustration of the way in which, during the dark days of mediævalism, the power of Spiritual Rome excelled the oppression of Pagan Rome in the persecution of the saints ; and if we are to ascertain the causes, one such reason is predicted by St. Paul in the

¹ Cited by H. Grattan Guinness, *The Approaching End of the Age*, pp. 202, 203. See further, Foxe, *Acts and Monuments*, viii. vols. See especially Preface “To the Persecutors of God’s People commonly called Papists” (reprinted from rare editions of 1563).

self-exaltation and in the blasphemies of the “man of sin.” The following blasphemous utterances of the Popes are typical, in that they portray the way in which the Pontiff “opposeth and exalteth himself above all that is called GOD, or that is worshipped; so that he as GOD sitteth in the temple of GOD, showing himself that he is GOD.”¹

“ Wherefore, seeing such power is given to Peter, and to me in Peter, being his successor, who is he then in all the world that ought not to be subject to my decrees, which have such power in heaven, in hell, in earth, with the quick and also with the dead ? The fulness of my power is so great that whereas all others are subjects, yea, and Emperors themselves ought to subdue their executions to me ; only I am a subject to no creature, no, not to myself : so that my papal majesty ever remaineth undiminished : superior to all men, whom all persons ought to obey, and follow, whom no man must judge or accuse of any crime, no man depose but myself.

“ No man can excommunicate me, yea though I commune with the excommunicated, for no canon bindeth me, whom no man must lie to, for he that lieth to me is a church robber, and who obeyeth not me is a heretic, and an excommunicated person.

“ Thus then, it appeareth that the greatness of priesthood began in Melchizedek, was solemnized in Aaron, perfectionated in Christ, represented in Peter, exalted in the universal jurisdiction, and manifested in the Pope, so that through this pre-eminence of my priesthood, having all things subject to me, it may seem well verified in me, that was spoken of Christ, ‘ Thou has subdued all things under his feet, sheep and oxen, and all cattle of the field, the birds of heaven and fish of the sea,’ when it is to be noted that by oxen, Jews and heretics ; by

¹ 2 Thess. ii. 4.

cattle of the field, Pagans be signified. By sheep and all cattle are meant all Christian men, both great and less, whether they be emperors, princes, prelates, or others. By birds of the air you may understand angels and potentates of heaven, who be all subject to me, in that I am greater than the angels, and that in four things, as afore declared ; and have power to bind and loose in heaven, and to give heaven to them that fight in my wars. Lastly, by the fishes of the sea are signified the souls departed in pain or in purgatory. For, as we read, ‘ The earth is the Lord’s and the fulness thereof,’ and as Christ saith, ‘ All power is given to Him, both in heaven and in earth,’ so it is to be affirmed that the Vicar of Christ hath power on things celestial, terrestrial and infernal, which he took immediately of Christ. I owe to the Emperors no due obedience that they can claim, but they owe to me as their superior ; and therefore for a diversity between their degree and mine, in their consecration they take the unction on their arm, I on the head. And as I am superior to them, so I am superior to all laws, and free from all constitutions ; who am able of myself, and by my interpretations, to prefer equity not being written, before the law written ; having all laws within the chest of my breast. What country soever, kingdom or province, choosing to themselves bishops and ministers, although they agree with all other Christ’s faithful people in the name of Jesu, that is, in faith and charity, believing in the same God and in Christ His true Son, and in the Holy Ghost, having also the same creed, the same evangelists and scriptures of the Apostles ; yet notwithstanding, unless their bishops and ministers take their origin and ordination from this apostolic seat, they are to be counted not of the Church, so that succession of faith only is not sufficient to make a Church, except the ministers take their ordination from them who have

their succession from the Apostles. And likewise it is to be presumed that the bishop of that Church is good and holy. Yea, though he fall into homicide or adultery, he may sin, but yet he cannot be accused, but rather excused by the murders of Samson, the thefts of the Hebrews, etc.

“ All the earth is my diocese, and I the ordinary of all men, having the authority of the King of all kings upon subjects. I am all in all, above all; so that God Himself and I, the Vicar of God, have both one consistory, and *I am able to do almost all that GOD can do*, ‘ clave non errante ! ’ It is said of me that I have a heavenly arbitrament, and therefore am able to change the nature of things ‘ substantialia unius applicando alteri ’ and of nothing to make things to be ; and of a sentence that is nothing to make it stand in effect. In all things that I list, my will is to stand for reason, for I am able by the law to dispense above the law, and of wrong to make justice in correcting laws and changing them. Wherefore if those things that I do be said not to be done of man but of God, *What can you make me but God ?* Again, if prelates of the Church be called and counted of Constantine for Gods, I then, being above all prelates, seem by this reason to be above all Gods. Wherefore, no marvel if it be in my power *to change time and times, to alter and abrogate laws*, to dispense with all things, yea *with the precepts of Christ*, for where Christ biddeth Peter to put up his sword, and admonishes His disciples not to use any outward force in revenging themselves, do not I, Pope Nicholas, writing to the Bishops of France, exhort them to draw out their material swords ? ”¹

It is impossible to do otherwise than admit that from the above quotations there is evidence sufficient to show

¹ Foxe, *ibid.*, vol. iv. pp. 154-159. The italics are ours.

how exactly have the words and the deeds of the Papacy fulfilled the prophecy, that Daniel foretold, with regard to the “little horn,” and which likewise find their parallel in the predictions of St. Paul and St. John.¹

That the Papacy has for long generations worn out the saints of the Most High, we have noted already; that it could “think to change times and laws”² we see to be absolutely fulfilled as for example in the above words of Pope Nicholas; and that “he as GOD sitteth in the Temple of God, showing himself that he is God”³ is also abundantly verified in the words and deeds which have not only been countenanced by the Pontiffs, but which have been eminently characteristic of the Vatican itself.

That Papal Rome, the continuation of Imperial Rome, is therefore the fulfilment of prophecy, there can be no doubt. Nor are we wrong in concluding that Papal Rome has consequently for over twelve centuries, during the history of its political career, been the continuation of the “Times of the Gentiles.”

It has been suppressing the truths of the Kingdom of God; it has clung to heathen practices in the worship of the Mother and Child, a practice which was extant thousands of years ago in Babylonia,⁴ Egypt⁵ as Isis and Osiris or Horus, India⁶ as Isa and Iswara, Pagan Rome⁷ as Fortuna and Jupiter, Greece⁸ as Ceres and her Babe, and other lands,⁹ and therefore long before

¹ Rev. xiii. 5-7.

² Dan. vii. 25.

³ 2 Thess. ii. 1-12.

⁴ Layard's *Nineveh and its Remains*, ii. p. 480, cf. also *Nineveh and Babylon*, p. 269.

⁵ Bunsen, *Egypt*, vol. i. pp. 438, 439.

⁶ Kennedy, *Hindoo Mythology*, p. 49.

⁷ Cicero, *De Divinatione*, lib. ii. cap. 41, vol. iii. p. 77.

⁸ Sophocles, *Antigone*, v. 1133.

⁹ As Thibet, China and Japan, Crabb's *Mythology*, p. 150; also Wilkinson, *Egyptians*, vol. iv. p. 285.

the dawn of Christianity¹; it has contributed to that system of oppression and persecution in which its predecessors of Babylon, Persia, Greece and Rome Imperial had indulged; and lastly, Papal Rome has poured the vials of its wrath upon the Jews, who for so many hundreds of years have been dispersed throughout the length and breadth of the Papal dominions. It may be said also, without fear of exaggeration, that the darkest days through which the Jews have ever passed since the terrible massacres of early Christian centuries, have been the times of mediæval cruelty and of Papal persecution.

The "Times of the Gentiles" have, in the various periods of their consecutive eras, introduced many problematical stages with regard to Jewish persecutions; and perplexing indeed have been the causes and effects. But the massacres of the Antiochian reign and the persecutions of the Hadrian period perhaps fall into insignificance when contrasted with the sufferings which the Jews have undergone in their European history, and when compared with the tortures inflicted by the Papal "little horn."

With the rise of the Norman power, with which was linked the feudal system in Europe, there commenced a period of seven centuries of the most cruel oppression and utter degradation to the Jews in all the nations which owed their allegiance to Christianity. Perhaps the darkest time in Jewish history was the era of the Crusades. For two long centuries the Jews were subject to the most atrocious massacres and tortures, and it is once again a marvel that they were not utterly exterminated. Professing Christians, whose one ambition

¹ The Babylonian Ishtar, Semitic Astarte, Greek Aphrodite, Latin Venus, are to be identified with the Egyptian Isis and the Christian Madonna. See further, Barton, *Semitic Origins*, p. 249; Flinders Petrie, *Egypt and Israel*, pp. 137-141.

was to rescue the Holy Places from the hands of the Turk, proceeded upon their famous errands by murdering nearly all the Jews in Europe in order to obtain their money and to annihilate the enemies of the Cross. It was the wealth of the Jews then as in other ages which helped to bring about their persecutions.

The Eleventh Century contains a very black history of Jewish sufferings and torture. There was only one small burial ground in all England which was allowed to the Jews, and that was in Cripplegate, which to this day retains its memory in the name of Jewin Street. This meant to say that the Jews had to bring their dead from all parts of the country at enormous cost to bury them in this one spot.

At this same time the most terrible bloodshed happened in Germany and Central Europe, where Jews slew each other to avoid the cruelties and atrocities of so-called Christians, when, for example, 200 Jews who had thrown themselves into the Rhine to avoid Christian barbarities, were dragged out and massacred by the water's edge.

Not only did the Crusaders massacre the Jews to wrench their money from them, but they instituted systems of revenge by submitting them to great financial persecutions, an injustice which lasted for many centuries. Louis VII of France released the Crusaders from all their debts to the Jews, and Henry II made it almost impossible for the Jews to remain in England by reason of the large sum of money which he extorted from them when they sought permission to remain. The Coronation of Richard I was celebrated by a wholesale massacre of the Jews, whose houses were at the same time burned to the ground. In fact until the time of Edward I, when the Jews were finally expelled from England for some centuries, they were terribly tortured owing to the wiles of Papal influence from which England was not yet exempt.

At York, where there resided a large number of Jewish bankers and usurers, a violent outbreak of carnage and bloodshed ensued. In order to avoid the hostilities of the mob, the Jews obtained permission to hide in the Castle. They however suspected the good faith of the Governor, and while he was absent in the town they locked the gates against him and defended the castle themselves. This enraged the Governor and, in spite of the Sheriff who wished otherwise, he led the mob in an assault upon the Castle : whereupon the Jews within committed suicide rather than face murder and massacre. It is said that more than 500 of them perished upon this occasion. One of the Canons of York Cathedral dressed in his full robes, helped to incite the mob, shouting out, " Kill the enemies of Jesus Christ." The mob, whose ringleaders were debtors to the Jews, proceeded to the Cathedral and burned in the Church all the bills, acceptances, and other memoranda of their pecuniary obligations.

Nor did the Jews fare any better during the reign of King John. The latter subjected them to imprisonment and torture until he had exacted from them a sum of 60,000 marks of silver, while one Jew at Bristol had a tooth drawn daily until he had paid the sum of 10,000 marks which was his appointed ransom.

In the Thirteenth Century the old charge was brought against the Jews of kidnapping children and of crucifying them for their Passover lambs. This libel has even in modern times been hurled against the Jews, as being a very practical way of persecuting them, and the "Blood Ritual" trial against the Russian Jew Beilis within the last three years, will be fresh in the minds of all.

Their banishment from England in Edward I's reign was followed by their banishment from France, and

later on even from Spain, which country had previously given the Jews a golden era, whose parallel had only been known in Maccabæan times.

But it was in the Fifteenth Century that the Jews suffered so cruelly from the abominations of the Spanish Inquisition. This was really established with the avowed object of preventing such Jews and Moors as had been converted to Christianity from relapsing into their old religion. At the instigation of Thomas de Torquemada, a Dominican Friar who was the Confessor of the Queen of Spain, the Tribunal of the Inquisition was set up. Never in the history of the world had so terrible and horrible a court been established. The Pope issued a Bull which gave it the sanction of the Holy Church, and all persons who were suspected of heresy and Judaism were either burned alive or condemned to perpetual imprisonment in loathsome dungeons, while in order to exact confessions from the accused the most excruciating tortures were employed. The Inquisition placed its spies in all directions, and the most casual word or chance conversation was twisted into an expression of heresy, and death was the inevitable result.

But while the Inquisition visited its wrath upon Christians, heretics and Moors, yet it was the Jews upon whom fell the heaviest punishments, and upon whom there lay the greatest condemnation from the judgment of the Holy Office.

An Edict was issued commanding them to embrace Christianity or to quit the country within four months. At first Ferdinand the King would have listened to the Jewish appeal for mercy and clemency; but Isabella, his Queen, who was under the subtle influence of Torquemada, made a sneering speech against the Jews, while the Dominican, carrying a Crucifix, shouted out to the King, "Behold Him whom Judas sold for thirty

pieces of silver : sell ye Him now for a higher price, and render an account of your bargain before God." The inevitable result was that Ferdinand became a mere puppet in the hands of the arrogant Friar, and the command of the Holy Office was put into execution so that hundreds of thousands of Jews were condemned to exile, ruin, disgrace and death.

It is said that no less than one million souls were thus deprived of homes and property. Thousands perished, while a large majority, being banished from Spain, sought their fortunes in other lands, though hundreds of them were shipwrecked, murdered on the high seas, and left to starve both on desert islands, and upon the lonely and malarial shores of Africa.

The ill-treatment which they sustained from captains of the vessels upon which they embarked is exemplified in the words of one such captain, who about to murder his Jewish passengers said, " How can I otherwise avenge the blood of Christ, whom the Jews slew ? " " Christ Himself allowed His blood to be shed to redeem mankind." It is thus one long story of massacre, banishment and bloodshed, and this throughout the length and breadth of those lands where Papal Rome reigned supreme, and even in countries farther afield also.

In the Sixteenth Century 5,000 Jews were burned to death with their houses, libraries and synagogues at Salonica ; thousands were massacred in Germany ; Pope Pius V ordered all Jews to quit the Papal dominions, and a little later on the Jewish Quarter in Frankfort was burned to the ground.

After the Papal influence had reached its inglorious height in the Fifteenth and Sixteenth Centuries, and after the Reformation era had commenced very gradually to loosen the influence of Rome and to weaken its grip upon the masses, we observe a gradual diminution of oppres-

sions and cruelties.¹ The Jews in all lands became subject to more toleration, and in small ways and by slow degrees liberty of conscience was granted to them, according as the "Times of the Gentiles" were speeding on, and as the influence of Papal Rome was gradually lessening with regard to its political activities.

The translation of the Authorised Version in 1611 was one of the many and important "signs of the times" which were productive and illustrative of that new spirit of religious liberty and freedom which was then being born. The return of the Jews to England a few decades later, after their banishment of three and a half centuries, the outburst of spiritual fervour, and the renaissance of the English Church which followed the publication of the successive Versions of the Book of Common Prayer, all told how the Seventeenth Century was preparing the way for the great movements and revolutionary changes which began in the Eighteenth Century, and which so characteristically helped to bring about the decline of the Papacy, and the progress of modern knowledge.²

The great French Revolution³ in 1789, which was one of the most important events in the history of Europe since the downfall of the Roman Empire in 476, marked a strategic stage and development within the "Times of the Gentiles." It served to liberate the Spirit of the Missionary Gospel, as is evidenced by the remarkable number of Missionary Societies, and Gospel Propaganda which originated at this time. It served to bring about the growing, yet gradual, emancipation of the Jews in many lands, so that no longer were the Jews subject to

¹ From the time of the Division of the Kingdom at Solomon's death until the era of Martin Luther and the Reformation was "seven times," 2,520 solar years.

² Dan. xii. 4.

³ Vide above, pp. 64-65.

that tyranny and oppression which so eminently characterized the dark days of mediævalism ; and while its era witnessed the colonization and the expansion of the British Empire, there is no doubt but that the French Revolution very effectually prepared the way for the ultimate downfall of the temporal power of the Papacy which became an established fact in the year 1870. A brief survey of the Napoleonic wars and of the struggles which ensued in the first half of the Nineteenth Century in Western Europe, will readily show that during this time the political supremacy of the Pope was surely proving itself to be a thing of the past.

In 1809 the Papal States were confiscated by the Decrees of Napoleon I, and the Pope's power became little more than that of an ordinary bishop. But the downfall of Napoleon in 1814 helped the Pope to re-establish the Inquisition and the "Order of the Jesuits," and it must not be forgotten that while the former iniquity has long since been obliterated from the pages of modern history, yet the latter "Order" is apparently stronger than ever to-day with regard to its subtle practice and its cursed influence.

In 1830 took place the terrible Revolution in Paris. This is an important year because its Revolution, which witnessed the abdication of Charles X, helped to bring about the growing disintegration of the Papacy. Furthermore it marks exactly the conclusion of "Time, times and an half," i.e. 1,260 *lunar years*, from the foundation of the Papacy which occurred in A.D. 607, when Phocas issued his Papal Decree in Rome.

But in 1848, with the next great Revolution in Paris, Louis Phillippe and his family were banished, and Louis Napoleon became elected as the President of the French Republic. The same year witnessed the proclamation of a Constitution at Rome, when the Pope fled to Gaeta,

where an asylum had been prepared for him by the King of Naples. In consequence of this in the following year, 1849, the Pope was formally deposed from his temporal authority, and a Republic was proclaimed.

Here again we observe that from A.D. 607, when the Papacy was founded, until A.D. 1849, when the Pope was deposed from his temporal power it is exactly a period of 1,260 calendar or prophetic years.

In 1852 the Prince President of the French Republic declared himself Emperor, and assumed the title of Napoleon III, and in 1860 the Papal troops were defeated and Victor Emmanuel was greeted by Garibaldi as "King of Italy." In 1866 Austria, then as now a stronghold of the Roman Church, was defeated by Prussia at Sadowa, and war was declared by Italy against Austria, with the result that Venice, among other places, was annexed by Italy. In the same year Victor Emmanuel opened the Italian Parliament, and declared that "Italy is now restored to herself."

The same rapid decline in the Temporal Power of the Pope is seen in the general insurrection which occurred in Spain in 1868, when the Queen was deposed, the Jesuits and other religious orders were suppressed, laws expelling the Jews were abrogated, and the freedom of religious worship was decreed.

In 1869 a great Ecumenical Council was opened at Rome, and it was destined to be one of the most important of such Councils ever held. It sat for nearly a year, and on July 18th, 1870, it promulgated the famous Decree of the "*Infallibility of the Pope*" as Head of the Church. It is noteworthy therefore that when the temporal claims of the Papacy were tottering to their fall, its spiritual aspirations soared to the highest possible realms, for what claim can be greater than that of Infallibility? But just as the power of Papal Rome could not have

arisen until Imperial Rome had vanished, so the Infallibility of the Pope could not have been claimed until his temporal and political power was waning to its close.

So great an upheaval in the religious world of the day was but one of the many revolutionary changes of the time, and the Franco-German War was the outcome of all that had hitherto been transpiring in the Papal Dominions. Strange to say the week which witnessed the Decree of Papal Infallibility was the very week which saw the Declaration of the War between France and Germany. The Declaration of War was signed in Paris on July 17th, 1870. The Infallibility was decreed on July 18th, and the Declaration of War was delivered at Berlin on July 19th. The humiliation of France, the capitulation of Sedan, Strasburg, and finally of Paris, all helped to sound the death-knell of the Papal Temporal Power. In consequence of the war, Rome was completely evacuated by French troops, and Victor Emmanuel wrote to the Pope and announced his intention of occupying the city. The Italian troops entered Papal territories, and after a short resistance they occupied Rome, while on October 9th, 1870, Rome and its Provinces were incorporated with the Italian Kingdom by Royal Decree, and thus the Temporal Power of the Papacy was fallen for ever.

We have seen that the "little horn" had to last 1,260 years, the "time, times, and the dividing of time" predicted by Daniel. We have also seen that these prophetic times can be calculated in three ways; and furthermore we have seen that the lunar and calendar fulfilments took place in 1830 and 1849 respectively, each of which years marked important stages in the gradual decrease of the Temporal Power of the Pope.

We have now to observe that the third method of calculation, the solar one, has also been accurately

fulfilled. The decree of Phocas was issued in A.D. 607. By this decree he, as Emperor, conceded to Boniface III the headship over all the Churches of Christendom.¹ Phocas, owing to his cruelty, tyranny and injustice, was beheaded in 610. He lived just long enough to see the foundation and the successful establishment of the Papacy. But, as we have seen above, the years 1866–1870 marked the final collapse and downfall of the Temporal Power, and the rise of the Kingdom of Italy, so that the full solar period of “time, times and a half” became literally fulfilled, since the Temporal Power of the Papacy lasted exactly 1,260 solar, i.e., ordinary years.

Thus have we briefly traced the continuation of the “Times of the Gentiles,” which began with the Babylonian Empire, and was continued by the Medo-Persian, the Greek, and the Roman Empires; while we have noted that the Roman Empire was divided into two sections, the second of which, the “little horn,” had to last for 1,260 years, a period of time satisfactorily fulfilled in lunar, calendar, and solar reckoning.

But before closing this chapter we must not fail to point out that the downfall of the Temporal Power of the Papacy is not the end of the “Times of the Gentiles,” although there is no doubt but that modern events are proving that the finale is drawing near. For we are told by St. Paul² that “the lawless one,” i.e., “the man of sin,” shall meet with a double destruction, i.e., whom

i. “the Lord shall consume with the spirit of His mouth,” and

ii. “shall destroy with the brightness of His coming.”

It is therefore more than probable that the downfall of the Temporal Power of the Papacy, which was largely brought about by the revival of the Gospel and by the

¹ Foxe, *ibid.*, p. 142

² 2 Thess. ii. 8.

preaching of the Word, is explained by St. Paul's prediction, "whom the Lord shall consume with the spirit of His mouth."

The ultimate destruction of false religion, and the final overthrow of the political and infallible claims of the Roman Church, cannot take place until the Second Advent of Christ, and this is explained by St. Paul's prediction, "(whom the Lord) shall destroy with the brightness of His coming."

It is therefore for this reason that the spiritual pretensions of Rome and of the "Order of the Jesuits" are so strong at the present time. Since the temporal downfall took place in 1870, Rome has made greater strides than ever to conquer Great Britain, and to set up world-dominion. How and why she has been endeavouring to do this, and the way in which Spiritual Rome has been largely responsible for the origin of the great World War of to-day, is to be the subject of the next chapter.

CHAPTER VIII

THE TIMES OF THE GENTILES

III

Rome and The Great World War

THE Temporal Downfall of the Papacy in 1870 was responsible for the promulgation of the famous Decree of Papal Infallibility. Once the temporal power of the Pope was lost for ever, his political aspirations, by a strange law of contrariety, became greater than they had ever been during the past twelve and a half centuries. The Pope has been a prisoner in the Vatican for the last 45 years, and his agents and emissaries have ever since been endeavouring to restore the Papal Power, and to reconstruct the Papal system, so that it may yet have world dominion and unfettered influence.

Cardinal Manning once speaking upon the desired restoration of the Papal Power uttered these momentous words :—" There is only one solution of the difficulty, a solution I fear impending, and that is the terrible scourge of a Continental war, a war which will exceed the horrors of any of the wars of the First Empire. And it is my firm conviction that, in spite of all obstacles, the Vicar of Jesus Christ will be put again in his own rightful place. But that day will not have been until his adversaries will have crushed each other with mutual destruction." ¹ And there is no doubt that such devotees of Rome would have been willing then and

¹ *Tablet*, January 24th, 1874. See *Rome and Germany*, p. 29.

there if possible to drench the whole of Europe with blood, in order to destroy the unity of Italy and to recover the Temporal Power of the Pope.

Now the real obstacle to Roman ambition is Great Britain, and also to a certain extent perhaps the United States of America. The Anglo-Saxon Race, generally, is the one great Protestant¹ people in the world. It is the chief upholder of civil and religious liberty; it is the recognized custodian of the truths of the Bible; and it stands all the world over for the principles of "peace and happiness, truth and justice, religion and piety"². The British Empire, therefore, blocks the way to Roman aggression, and so long as Great Britain stands, the Temporal Power can never be restored. "England," said Cardinal Manning again, "is the head of Protestantism, the centre of its movements, and the stronghold of its power. Weakened in England, it is paralysed everywhere: conquered in England, it is conquered throughout the world; once overthrown here, all else is but a warfare of detail."³ We need not then be surprised to find that Rome has stirred herself to the utmost, and strained her every opportunity in order to bring about the downfall of Great Britain, and the conversion of its National Church. To this end she has employed various ways and means for the furtherance of her plans and for the machinations of her schemes.

History always repeats itself. And just as a few centuries ago Rome endeavoured to undermine the safety of England in Elizabeth's reign by lying and unscrupulous methods, and by calumnies and false swearing, so there can be little doubt that the Jesuits

¹ The terms "Protestant," "Protestantism," are used in this chapter in opposition to Roman Catholicism, and all that appertains to the Vatican.

² Prayer for the High Court of Parliament, probably composed by Archbishop Laud when Bishop of St. David's.

³ Cited in *Rome and Germany*, p. 2.

have been hard at work for years past, trying to undermine British Protestantism, and seeking to crush the very British Empire itself. To the Jesuit, falsehood and deceit are nought but virtues. To him the end will always justify the means ; murder ceases to be murder, theft is no longer theft, if only the sinister motive can be realized, and the end in view be obtained. To further their unhappy plans Jesuits have wormed their way into every conceivable sphere of influence in the political, literary, religious and social world. Posing as Protestants they have filled posts in which none would anticipate any Roman influence, in order by subtle means to spread Roman doctrines. Posing as Atheists, they have undermined the Faith committed to our forefathers, and posing as destructive critics, they have sought to tear the Bible to shreds, and in this connection it is indeed a well-known fact that the Bible is Rome's deadliest enemy, while, for example, in Ireland it has been called "the book of the Devil."¹

It is exceedingly strange that England should have opened her doors to the Jesuits and to other such religious orders, when it is remembered that nearly every country in Europe has expelled them. The *Evening Standard* once stated, " Possibly the most remarkable thing about these expelled orders is the fact that most other Popish European countries will have none of them. They tried Spain—Alphonso insisted on their civil authorization. In Portugal the populace stoned a shipload of monks on the quay at Lisbon, and forced them to re-embark. A law has been passed in Switzerland prohibiting their admission ; and Austria, Germany and Italy have turned the exiles back."² And yet when 9,000 Jesuits were banished from France a few years ago, it is probable that nearly 7,000 came over to the British Isles without let or hindrance

¹ *Rome and Germany*, p. 18.

² 1903, August 18th.

and settled here. The advent of these Roman agents—and they are the emissaries of the Vatican—cannot have been in vain. While they have failed in destroying the protestantism of our Church, and have not succeeded in crushing the supremacy of our Empire, yet there is no doubt that their influence has been strongly felt within recent years, in the crippling of our National Defences, and in the many unfortunate signs of dissension and strife which have caused such anxiety to those who have had at heart “the safety, honour and welfare of our Sovereign and his Dominions.”¹

While then we might spend much time in tracing the power of the Jesuits, in noting how they have tried to control the education of the young, to influence the press, to obtain positions of importance upon public bodies, as well as in the offices of the State, and to incite the masses with hatred of the upper classes, we cannot forget that the object of Rome, in the words of Cardinal Manning, is “to subjugate and to subdue” the British Empire.

It is expedient therefore for us to trace one of the most terrible ways in which the Vatican has been working, and is still working, for the humiliation of Great Britain.

Robbed of its Temporal Power, the Vatican has striven in all directions in order to find some instrument which it could use, and some agency which it could employ, for the carrying out of its purpose and for the downfall of its arch-enemy.

It has watched the great European wars. It noted the defeat of Austria and the crushing of France; it grieved over the rise of Italy; and with a jealous eye it studied the aggression of Prussia, and the foundation of the great German Empire. Having been the subconscious cause which had precipitated such revolutionary changes and great upheavals in the European

¹ Prayer for the High Court of Parliament.

States, the Vatican naturally concerned itself with the political aspirations of the new Germany.

There is no doubt whatsoever now that Germany has for nearly fifty years been plotting and preparing, arming and working for the subjugation of Great Britain, and for the possession of her colonies. Germany indeed has planned for herself world dominion and absolute supremacy. By the mouth of her professors and authors she has been gradually inflaming the masses with a hatred of Great Britain, while no opportunity has ever been lost for sowing the seeds of hostility in the minds of the people, and for impressing upon them the fact that, in the words of Treitschke,¹ England is "a selfish, money-loving, contemptible Power, and has acquired a position in the world to which she is not entitled." Treitschke also insisted "that once the German Fleet was in such a state of efficiency and power, as by concentrating, to command, even for a short time, the North Sea, a swift 'blow at the heart' would make an end of the British Empire." And if his motto was "Britain must be destroyed," it is not surprising that Treitschke should have written: "We have reckoned with France and Austria. The reckoning with England has still to come; it will be the longest and most difficult."²

When therefore it is understood that there have been and are two great Powers, each possessing the same great enemy in common, and each desiring nothing but the subjugation of that same enemy, it is surely not surprising if a secret bond³ should come into existence between them, and if the two Powers should thus work together for the destruction of their foe.

And this is precisely what has happened. The Vatican hates Great Britain because it forms the one great obstacle to Roman ambition.

¹ See *National Review*, June, 1902. ² *Rome and Germany*, p. 105.

³ The secret alliance between the Vatican and the Central Powers took place in 1887.

The German Empire, instigated by the Kaiser and by the forces of his Prussian militarism, also hates the British Empire, because it is the one great obstacle to Prussian ambition and to German expansion. What then is more natural than that Rome and Germany should plan and plot together for the downfall of Great Britain?

For geographical and political reasons it is obvious that Germany is the only weapon which Rome could select. It is quite true to observe that France at one time was unfriendly towards England, and that during the Boer War, Anglophobia in Paris and other French towns ran unpleasantly high. The writer remembers being on the Continent at the time, and well recollects, in his own experience, being hissed at, to the accompaniment of the cry, "Anglais, Anglais!" But since the Religious Orders were expelled from France,¹ and since the time when King Edward VII so tactfully and skilfully brought about the now famous "Entente Cordiale," France has been imbued with a spirit of deep friendship for England, and the day has gone for ever when Germany could depend upon the sword of France for the subjugation of Britain.

It is possible therefore in surveying the past years, and particularly the time which led up to the Boer War, and that which has elapsed since, to note the striking way in which the intrigues of Rome and Germany have been working together for the destruction of our Faith and for the crushing of our Empire.

There is strong evidence in support of the fact that Rome and Germany were together responsible for the

¹ "The separation has now been our régime for ten years; we feel no need of the Pope's amity. We firmly believe that France could fulfil her destinies if she were entirely a nation of free-thinkers; we are in the logic of our Creed in refusing to have anything to do with Rome." Abbé Ernest Dimont, *The Nineteenth Century*, May, 1915.

causes which brought about the South African War. The Jesuit publications, and the organs of the Vatican generally, were outspoken in their hopes that England would be humiliated,¹ while it is well known that the Boers were leaning heavily upon Germany from whence they expected great things, as was previously witnessed by the sympathy displayed by the Kaiser, when he sent that astounding telegram to President Kruger. The Germans helped the Boers in building their forts ; they furnished them with armaments, and there is no doubt that Germany supplied a large number of officers and men to fight against us in the hopes of securing the British defeat.

The German Nation was extremely sympathetic towards the Boer cause, and if, as is assumed, Germany had a secret understanding with the Boers (which it was hoped that France and Russia would join), it is possibly due to the fact of Germany having no navy of importance in those days, that the understanding did not become of greater utility. This points probably to the one great cause which determined the Kaiser to plan the construction of the Imperial Navy at the end of the Boer War in order that the failure of the German intrigues should be rectified in view of a great future War, which was then being planned by Prussia.

From the days of the South African War until the present crisis there has been abundant evidence again that Germany, the cat's paw of the Vatican, has been sowing her intrigues in many directions for the downfall of Britain. Owing to the large number of Roman Catholics in Germany, and especially in the Reichstag, their influence has for long years permeated the German masses, and has largely helped to bring about that unholy animosity which has been growing for so long, and which

¹ *The Times*, Nov. 9th, 1899.

to-day gives vent to its terrible cry of "Gott strafe England." To this end the combined influence of Germany and the Vatican has displayed its hostility to British interests in many parts of the world, and has ever sought to precipitate international crises with the hopes of entrapping England, and of creating such a situation as would endanger British interests at home and abroad.

Germany and the Vatican have also repeatedly sought to sow dissension and strife between England and other countries. In the war between the United States and Spain, Germany in her hostility to the United States, tried to make the Americans believe that England was forming an European alliance against her. The fallacy of the argument was self-evident, while it was equally obvious that the German intrigues were calumnious, and they therefore met with the failure which they invited.

Again during the anxious time of the troubles in the Far East, there is but little doubt that Germany endeavoured to break the alliance between Great Britain and Japan; and she set about it in a curious way by trying to form an alliance with Russia,¹ on the grounds that upon war breaking out between Russia and Japan, Germany would aid Russia, if England were to aid Japan.

The peculiar incident in the following year, generally known as the "Dogger Bank outrage," can only be explained on the assumption that Germany was stirring up Russia to provoke England into war. It will be remembered that one day in the autumn of 1904, the civilized world was astounded to read that the Russian Baltic Fleet had fired upon a number of British fishing vessels in the neighbourhood of the Dogger Bank. The pretext given in excuse for the outrage was that the Baltic

¹ In 1903.

Fleet, which was voyaging out to the Far East, had encountered some Japanese torpedo boats in the North Sea. But against this unlikely hypothesis rests the double fact, upon the one hand that it would have been absolutely impossible for Japanese warships to find their way into the North Sea, and upon the other hand that the Baltic Fleet had gone 30 miles out of its course to perpetrate the deed.

The writer, who was teaching in a school at Seaford at the time, remembers quite well the excitement which was caused among the boys when the Baltic Fleet which was going down Channel a few hours after the outrage, was seen to stop off Seaford and Newhaven for coaling purposes. Little did one realize at the time that the incident had very nearly dragged England into war with Russia. But evidence was to hand which proved that the "outrage" was engineered by Germany, in the hopes that Russia would be thankful to involve England, and consequently France, in war, in order to bring about the excuse for Russia to make terms with Japan. It was then hoped that Germany, France and Russia would all three combine together to wreck Great Britain.¹

The failure of the above scheme no doubt caused many heart-aches to those who were responsible for the German intrigues, and nothing daunted the Kaiser paid his much discussed visit to Tangier in March 1905, with no other purpose than that of endeavouring to break up the Anglo-French agreement with regard to Morocco. Not only therefore did the Kaiser seek to get German footing in Morocco, a fact which was subsequently proved in the desire to make Mogador or Casablanca into German ports, but he also sought to detach France from England by assuming falsely that, if war broke out between

¹ See further, *Rome and Germany*, pp. 111-114.

Germany and England, France would do better to side with Germany, and thus leave England in lonely isolation to face a combination of European Powers. But the *Entente Cordiale*, thanks to the diplomacy of King Edward and the friendship of M. Delcassé, proved too strong for the German intriguers ; so that the Morocco question in 1905, and the Agadir incident in 1911, proved even as it became the achieved reality in August 1914, that the France which had expelled the Jesuit and other Religious Orders, had now taken a step in advance for freedom and liberty, and to side with Great Britain was to enter the fray with clean hands and a clear conscience, loyal to an Entente which could be broken neither by German schemes nor by Vatican machinations.

Nor must we fail to notice that for many years past Germany has employed subtle means to gain influence in Turkey. In 1898¹ the Kaiser paid his historic visit to Palestine, and there is no doubt that the "all-highest" then and there sought by intrigues of all kinds to impress upon the natives (Jews, Moslems, and Arabs, to say nothing of the Turkish officials), that German influence would be a good thing for the country, and that German commerce would yield a richer harvest than British or French trade.

The "pomp and circumstance" with which the Kaiser was welcomed from Damascus to Jerusalem must have been peculiarly gratifying to his egoism and conceit.² And when a breach was made in the wall of the Jaffa Gate at Jerusalem in order that he might be driven into the Holy City and so receive a welcome more in keeping with his dignity, it is more than probable that he desired

¹ This attempt of the Kaiser to influence Jerusalem was, it will be noticed, about 1,260 years from 637, when Omar captured the city.

² As an example of conceit, what can be compared with the tablet which the Kaiser erected in the N. wall of the beautiful Temple of Bacchus at Baalbek, in memory of his visit ?

to impress upon the populace in general, and upon the Turkish officials in particular, that German rule would be the best thing for Palestine. And if, as is asserted, a large notice was placed up near the Jaffa Gate saying, "Blessed is he that cometh in the name of the Lord," the Kaiser's cup of blasphemous vanity must indeed have overflowed.

The outbreak of the South African War drew off the attention of the world from Near Eastern politics for a time, but events within the past twenty years have clearly shown that Germany has had great ambitions in Turkey and the Near East, ambitions and intrigues which have largely helped to bring about the greatest crisis the world has ever known.¹ Just as German officers helped to organize the Boer armies, so the Turkish Army has for years been officered and munitioned by the Germans. The intricate story of the Baghdad Railway also clearly demonstrates Germany's desire to spread her influence even as far as the Persian Gulf, with, doubtless, the one great aim in view of endangering the safety of the British Empire by holding a pistol at India.

The rise of the Young Turk movement, with its friendliness to England and the Jews, may for a time have lessened the influence of Germany in Turkey, but it also served the purpose of aiding Germany to survey the situation and to recast her ideals and ambitions. She noticed the ever increasing discontent of the Balkan States, and the ambitions of her ally, Italy, and the annexation of Bosnia and Herzegovina by Austria. She was also sharp to observe the differences of religion between the Roman Catholics, the Greek Orthodox believers and the Moslems—important factors which were to play their part in the Balkan States War. When, therefore, the

¹ See further, *The Near East from Within*, Cassell and Co., and Sir Edwin Pears, *Forty Years in Constantinople* (1873-1915).

latter broke out, it is not surprising that Germany, with the Vatican at her back, secretly aided Turkey, financing her, and generously giving her both officers and ammunition. It was in all probability due to Germany that Turkey so mysteriously revived, and successfully recaptured Adrianople in the second Balkan war. And it was possibly, if not probably, due to German-Roman intrigues that King George of Greece was assassinated, it being well known that his Majesty was anti-German in interests and a staunch Greek Orthodox worshipper.¹ This probability becomes the more likely in view of the fact that the Ex-Queen of Greece is sister to the Kaiser, and therefore naturally pro-German.

The tangled developments of the Balkan States War served to increase the armaments of Europe, and enabled Germany to organize her Navy on an ever increasing scale, and to widen the Kiel Canal,² preparatory to the master stroke which she contemplated making against Great Britain, before the latter could be warned or prepared.

Here again we can pause to observe the remarkable and secret alliance which has become strengthened as time wore on between Germany and the Vatican.³ The visits which the Kaiser has paid in recent years to the late Pope have not been without their significance. A friendship both personal and political has grown up between Kaiser and Pope, and it is said that the most popular and frequent pictures and photographs hanging in the Vatican are those of the Kaiser himself. Nor is it so many years since the Kaiser repealed the laws which existed in Germany against the Jesuits, and at

¹ When he came to London he used to worship at the Greek Orthodox Church, Moscow Road, Bayswater.

² Finished June, 1914.

³ *Rome and Germany*, pp. 150, 151.

the same time granted especial privileges and protection to the Roman Catholics and their religion.

It has therefore become more and more apparent that, just as Rome until a few years ago regarded France as the sword upon which she might rely for the subjugation of Britain, and for the establishment of world supremacy, so when France expelled the Religious Orders, and when the Kaiser fell an easy victim to the alluring fascinations and attractions of the Vatican, Rome has ever since endeavoured to play Germany, with its magnificent organization and militarism, as her trump card. Upon the Kaiser and the Fatherland she has relied, and is still relying, for the conquest of the British Empire, and for the destruction and downfall of the National Church of England. It cannot, therefore, come as any surprise to learn that the Kaiser personally informed the late Pope that he would do his best to assist the latter, and his cardinals, to regain the lost Temporal Power of the Vatican. To this end Rome and Germany are undoubtedly working and struggling together, to overcome and to crush the one common obstacle, Great Britain, which blocks the way to Roman Supremacy and to German World Empire.

That this is so is the more evident from a survey of certain other events which have happened before and since the Balkan States War. The temporary weakness of Russia after her defeat by Japan, and the gradual decline of Turkey, especially in Europe, opened up vast political problems regarding Serbia, Bulgaria, and the Balkan States generally, and it is to Germany, backed up by Rome, that we have to look for an explanation. A leading article in *The Times* upon "The Fate of the Balkans" said:—¹

When, in 1908, the Young Turkish Committee overthrew the Hamidian régime, Germany opposed its efforts as long as

¹ August 6th, 1915. The italics are ours.

they appeared to be inspired by a liberal spirit. But as soon as the anti-liberal Salonika elements in the Committee of "Union and Progress" gained the upper hand, Germany took them under her protection and presided over the process of "Turkification" that led the Ottoman Empire to the disasters of 1912. German officers played the same part in the organized cruelty of the "disarmament" operations of 1911 in Macedonia and Albania as Captain von Goeben had played in 1903, and as German officers are playing to-day towards the Greeks and Armenians of Asia Minor. After the victories of the Balkan League, Germany and Austria strove, unfortunately with success, to sow discord between the Allies, and prompted the Bulgarian attack upon Serbia and Greece. The unjust Treaty of Bukarest, which, as the late King Carol telegraphed to the German Emperor, was to be, "thanks to you, definitive," was concluded under German auspices.

During the past year of war the same sinister influences have been at work to blind Balkan peoples to their true interests. While Serbia was gallantly defending the Balkan and the Allied cause, German intrigue deprived Greece of an opportunity which, as M. Venezelos truly said, may never recur. German and Austrian agents stirred up the Albanians to attack Serbia from the west, and spurred on the Bulgar Komitadjis—who had been massacred under German direction in 1903—to raid Serbia from the east. By her machinations Germany has striven to withhold Rumania from the attainment of her national unity, and has constantly played upon the dynastic relationships and personal interests of Balkan sovereigns. Yet the German purpose has always been clear. It has been to prevent the peaceful development of the Balkans and to keep the Balkan States so divided that, through their divisions, Germany might reign supreme in South-Eastern Europe and beyond. England and the Powers forming the Triple Entente have, on the other hand, for reasons of interest not less than from motives of humanity, desired the welfare of the Balkans. Their diplomacy has often been halting and inefficient; but no true Balkan statesman could be for a moment in doubt that the general tendency of British, French, and Russian policy was as favourable to Balkan concord and prosperity as the tendency of Austrian and German policy was the reverse. Some Rumanian and Bulgarian public men have, indeed, seen, and have not hesitated to proclaim, what the interests of the Balkan peoples required them to do after the outbreak of the present war. Bulgaria and her neighbours, they said, have so great an interest in the victory of the Allies that they ought, without bargaining or haggling, to throw their united forces into the field against Germany, Austria, and Turkey.

These men saw clearly and truly. No careful arrangement of compensations, no insistence upon past wrongs, can secure for the Balkan States, separately or jointly, a tithe of the advantages that would naturally accrue to them from an Allied victory.

Hence it is now becoming an obvious and acknowledged fact that the unsettled conditions of the Near East, of the Balkan States and of South-East Europe in general for years past, have been entirely due to German machinations and Teutonic intrigues, even as the latter have been the outcome of extreme but subtle Vatican pressure.

To appreciate this fact, therefore, in view of the great World War, it must be pointed out that while Germany has long been intriguing in the Balkan States for the furtherance of her own supremacy, she has been anxiously concerned with the position of Serbia, and with the spirit of the Serbian people. It did not suit Germany that the Serbs should desire freedom, nor did it suit Austria that Serbia should endeavour to keep herself aloof from Austrian oppression or influence. What then could be done? What steps could be taken by Germany and Austria to suppress the Serbian spirit, and to attain their own covetous ideals?

The answer is revealed once again in the story of Religion. Germany and Austria are strongly Roman Catholic, Austria being the modern stronghold of Rome, while the Serbs, as we know, are allied both by race and creed to Russia and the Greek Orthodox Church. Herein lies the secret. While Germany was completing her military and naval preparations, and was effectually carrying out a widespread system of ignoble espionage in many different countries with a view to expanding her empire at the earliest possible opportunity, Austria, at the bidding of Rome and Germany, was seeking any plausible excuse for crushing Serbia, and for breaking the proud spirit of its religious patriotism.

It will be remembered that ever since the Balkan States War the political situation in Europe generally had been on the verge of a volcano, and that the international tension had been running very high. It only wanted a

breeze to fan the spark into a flame, and Europe would soon be ablaze. This alas ! transpired when on June 24th, 1914, the Concordat between the Pope and Serbia was signed at the Vatican by Cardinal Merry del Val and Dr. Vesnitch, plenipotentiaries respectively of the Holy See and of Serbia.¹ It consisted of some 22 Articles, of which the first decreed that "The Catholic Apostolic Roman Religion shall be freely and publicly exercised in the Realm of Serbia." This Papal Concordat therefore provided for the complete Romanizing of Serbia. It required Serbia to become a Papal Province, so that by the establishment of all the Roman propaganda it should become detached from its adherence to the Greek Church, and be divorced from its sympathy with Russia, and so be rendered useful to Austria by being incorporated with the religious and political ideals and ambitions of the latter.

Now the prime mover in this great plot was none other than the Archduke Francis Ferdinand, who was heir to the throne of Austria-Hungary. A very staunch Roman Catholic, and an ardent upholder of the Vatican policy, the Archduke had gained the sympathy of the Roman party in Germany, and he had long since pledged himself to re-establish the Holy Roman Empire, and to restore the Temporal Power. As Commander-in-Chief of the Austrian Army and Navy, he was in a strong position to carry on the diplomatic and political negotiations of his scheme for the consolidation of the Roman Catholic States, for the absorption of Serbia, and for the incorporation under his sway of all the Slavs in the Balkan territories.

But he only succeeded in rousing the bitter ire and opposition of the Serbian people. The latter were already smarting under the Austrian capture of Bosnia and Herzegovina. Turning therefore from their fear

¹ *Tablet*, July 4th, 1914. Cited in *Churchman's Magazine*, Jan. 1915.

and hatred of the weak Austrian Government, and its still weaker and infirm Emperor, the Serbians poured the vials of their wrath upon the Archduke. For when the Serbs grasped all the facts which led up to the Papal plot and its Concordat, their patriotic and religious jealousy was fully aroused, and on June 28th, only four days after the signing of the Concordat, the Archduke Francis Ferdinand and his morganatic wife, the Duchess of Hohenburg, were assassinated in Serajevo, Bosnia, by a Serb student.

As is only too well known, this therefore led very unjustly to the Declaration of War¹ between Austria and Serbia on July 28th. The former backed up by Rome and Germany had thus precipitated the great conflict which has been, and is still, drenching the world with blood, and which has created the struggle between liberty and tyranny, truth and falsehood, righteousness and devilry.

This therefore is a war for the victory or defeat of Rome. If Germany and Austria win, then Rome will triumph, and her Temporal Power will be restored and her sway will become as world-wide as it will be tyrannical. But the Temporal Power *cannot* be restored, because as we have seen above the time is coming for the power of the "little horn" to wane away and to be destroyed "with the brightness of His coming." This then is the reason why the German military organization is so mighty, and why the Jesuit intrigues are so strong, because Rome is making a complete, but we believe futile, effort for conquest and victory, and because, having made her plans for the subjugation of the British Empire and for the suppression of small kingdoms and peoples, she is

¹ For the official history regarding the outbreak of War, vide *Great Britain and the European Crisis*, being correspondence and statements, in Parliament, together with an introductory narrative of events, 1914.

exerting every force, stooping to every mean act, disrespecting the laws of God and man, tearing up Treaties, and resorting to mediæval and barbaric methods, in order to gain her ends, as the prophesied anti-Christian power of these last days.

The tragedy of Belgium, and the Reign of Terror which existed during those dark days of August 1914, present us with a sad story strangely in keeping with the history of mediæval atrocities and Jesuit cruelties, as may be evidenced by studying the comparison between the quotation given above¹ and the Report which was published with regard to the German cruelties in Belgium by Lord Bryce and his Committee.²

That the Kaiser, as we have seen, is the agent of the Vatican there is abundant proof, but whether or not William is himself a member of the Order of Jesuits may never be known to the present generation; though whatever our suspicions may now be, it must be left for future history to consider the facts and to pronounce the verdict. Suffice it to say that to all outward appearances the deeds and the sayings of the Kaiser are exactly in keeping with the Jesuit principles and practices.

To the Protestants he is an ardent Protestant. To the Roman Catholics he is a staunch Roman Catholic. To the Pope and the Cardinals he is an enthusiastic supporter of the restoration of the Holy Roman Empire. To the general public, as well as to those who are opposed to Christianity, the Kaiser would be greater than God, while God is his ally. To the Moslems and Turks, he is an avowed believer in the Prophet, and a follower of Allah, while he is the proud recipient of Moslem titles and decorations. To the chief of the warlike Senussi tribe in North

¹ pp. 99-100.

² Report of the Committee on alleged German outrages, appointed by H.M. Government and presided over by the Rt. Hon. Viscount Bryce, 1915.

Africa, he is said to have sent the following letter in Arabic :—

“ Praises to the most High God. Emperor William, son of Charlemagne, Allah’s Envoy, Islam’s Protector, to the illustrious Chief of Senussi :

“ We pray God to lead our armies to victory. Our will is that thy valorous warriors shall expel infidels from territory that belongs to true believers and their commander. To this end we send thee arms, money, and tried chiefs. Our common enemies, whom Allah annihilate to the last man, shall fly before thee. So be it.

“ William.”

And the *Matin* added that the Kaiser sent similar messages to Morocco, India and Egypt.¹

To the British, in days gone by, the “ all highest ” has always posed as a warm and staunch friend, and yet when he came over to England as a welcome guest, he brought with him his chief spy²; but now, unmasked, he reveals nothing but his relentless treachery and hatred.

It may be stated that these characteristics, and the many other peculiar and paradoxical traits in his personality are the results of blasphemous conceit, and of unique and criminal lunacy; but it is remarkable how truly they exhibit all the daring, the lying, the treachery and the hypocrisy, under the cloak of religion and friendship, of Jesuit principles and practices, backed up by that unholy and unlawful desire for world-empire and self-glorification which are the joint and common possessions of Kaiser, Vatican, and Germany.

In closing this chapter we therefore arrive at the conclusion that the “ little horn,” under the guise of Rome and Germany, is making war against “ the saints of the Most High.”³ The German Empire to-day, under the wing of the Vatican, shows all the signs and portrays

¹ *Daily Mail*, August 31st, 1915.

² William Le Queux, *German Spies in England*, p. 104. See also pp. 22-35.

³ Dan. vii. 25; Rev. xiii. 7

all the evidence of being the representative continuation of the Fourth and last World Empire—the Roman—of Daniel's Image. And if we may trust the following report from one who is said to have overheard a speech which the Kaiser made to his troops, the Emperor said :¹ “ We are now fighting for the life of Germany. They wish to kill Germany, but I say, if we gain—and we must gain—a new Empire shall arise more splendid than the world ever saw, a new *Roman-German* Empire which shall rule the world, and the world shall be happy.”²

This is the reason why the Pope, in view of all the statements which have from time to time appeared in the press, is unable to “ stop the war.”³ The Pope himself as an individual is the victim of the whole political system of Rome. As a prisoner in the Vatican he is powerless ; as a Christian man he might very much like to use his influence on the side of peace ; but he cannot, because, as Pope, he is political rather than personal. That is why he had no power either to save Belgium or to defend the women and children ; neither could he do anything to aid Cardinal Mercier, nor to save such magnificent cathedrals as Rheims, nor cities such as Louvain, from being sacked and destroyed. He doubtless did not instigate such wanton sacrilege and destruction ; he may even have been ignorant of it until afterwards ;

¹ *Evening News*, November 3rd, 1914.

² In Rev. xiii. 18 “ the number of the Beast ” is probably to be interpreted by “ gematria,” as being symbolical of the Rulers of the Roman Empire.

For the reading “ 666 ” which spells λατεῖνος, cf. Irenaeus, *Haer.*, v. 30, 3; Alford, *Greek Test.* ad loc.; and Hislop, *The Two Babylons*, pp. 269–281.

For the well attested reading “ ὄτιο ” (=καῖσαρ θεός, “ Cæsar God ”), see Deissmann, *Light from the Ancient East*, pp. 275–277.

Is it merely a coincidence that Germany adopted the “ Roman Eagle ” as its emblem ; and strangely enough that the Kaiser was exactly 666 months old in July, 1914, at the outbreak of War ?

³ *Times*, June 23rd; *Morning Post*, June 24th; *Daily Mail*, June 24th; *Times*, June 25th; cf. *Daily Telegraph*, Dec. 14th, 1915; *Times*, August 15th, 1917.

but the unbridled and unparalleled cruelty and wantonness of the German militarism is the necessary outcome of that whole political and Papal system which has sworn to drench Europe with blood, if only it can gain its desires and propagate its designs.

While the political claims of Rome may yet become greater, and her intrigues for the downfall of Great Britain and for the restoration of her own power become stronger, in all probability the actual strength of Rome will diminish rather than increase when GOD grants victory to the Allies. Those countries which in days gone by have been the strongholds of Rome, have gradually cast Rome off and rejected her supremacy. Italy, as we have seen above,¹ has long since imprisoned the Pope, and is now once again fighting on the side of Freedom and Truth. Spain and Portugal renounced the Jesuits. France a few years ago turned out the Religious Orders, and has in consequence become friendly with England. Ireland, owing to the priest-ridden condition of her masses, has halved her population in the last two or three generations.² Had she turned out the Roman influence, her population would not have emigrated, and she would have rejoiced in a higher prosperity. And so it is extremely probable that, give Rome enough rope, she will hang herself. Rome is proving the downfall of Austria, and Rome will probably prove the humiliation of Germany, even as the Vatican is largely responsible for the atheism of Germany to-day, and for that hatred which the Germans have for all that is British—including the Christian Faith.

It may perhaps be regarded as a happy omen therefore that the very month which produced the outbreak of war between England and Germany, was the very

¹ See p. 113.

² Sinn-Feinism and all its outrages must be attributed to the same cause.

month which told of the death of the late Pope, and upon the same day, the death of the late "Black Pope;"¹ while the same week witnessed the total eclipse of the sun which was visible in the Eastern War Zone.

We may therefore realize that "the best of all is, God is with us,"² and if God has raised up the British Empire for a special purpose to maintain the Truth of His Word, to show forth the glory of His Name, and to exhibit principles of "justice and truth, religion and piety," all the world over, then the deeds of the "little horn" cannot finally prevail. Rome and Germany will never win, and the Kingdom of God "shall stand for ever."³

¹ The Leader of the Jesuits and Pius X both died on August 20th, 1914.

² John Wesley.

³ Dan. ii. 44.

The above chapter was substantially written in the summer of 1915, since when there has been further evidence in abundance of the alliance between the Vatican and the Central Powers.

See further, *National Review*, September, 1917, *Contemporary Review*, October, 1917, and constantly, articles in the Press.

CHAPTER IX

THE TIMES OF THE GENTILES

IV

Turkey and Islam

IN considering the words of our Lord, “ Jerusalem shall be trodden down of the Gentiles until the Times of the Gentiles be fulfilled,”¹ we have so far traced briefly but one factor, and that the Western element, in connection with this great prediction.

We have seen that the second half of the Roman Empire—the little horn of Daniel vii.—had to last for 1260 years, and that the Temporal Power of the Papacy which began in the years A.D. 607–610 with the Decree of Phocas, continued to fulfil these conditions until the years 1867–1870.

We have also seen that the “ little horn ” has acted as a curse and a menace, an antichrist, against the Israel of God, and against the purity and truth of the Gospel. But we have only so far noticed the evil influence of that “ little horn ” which has acted against “ the saints of the Most High ”² in the West.

We have now therefore to trace that other anti-christian influence which has for a like number of 1260 years been acting as a curse and a menace against the Promised Land, the real homing ground of the Gospel and of the Saints of God.

We notice therefore at the outset a fact of great im-

¹ Luke xxi. 24.

² Dan vii. 25.

portance prophetically and historically, and that is that "the Times of the Gentiles" embody in the second stage two parallel, if not synchronous periods, as it were, which, beginning in the same generation, and lasting for the same number of years—1260—must end in the same period, so often termed by Daniel "the Time of the End."¹

To obtain a clearer understanding of this fact, a careful study must be made of the eighth chapter of Daniel, and this not by itself, but as an integral part of the whole Book of Daniel, and of the whole scheme of Prophetic Truth.

The great vision of the Ram and the He-Goat has to deal with the Second and the Third of the Four World Empires which are so clearly delineated in the previous vision of the Image.² It corresponds therefore with the Silver and the Brass, and it will be observed that the Ram must be equated with the breast and arms of silver, and the He-Goat with the belly and thighs of brass. It is all important to observe that the "little horn" grows from the He-Goat, since we are told that "The He-Goat waxed very great; and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven. And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven; and cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by

¹ Vide next chapter.

² Dan. ii.

reason of transgression, and it cast down the truth to the ground ; and it practised and prospered.”¹

To appreciate therefore the historical and geographical application of this “little horn” which is parallel to, and not to be confused with, the “little horn” of the previous chapter, and which is playing so prominent a part and so terrible a rôle in the present phase of the World War, we must briefly explain the “setting” of this vision which is so closely connected with the “Sanctuary,”² the “glorious land,”³ and “the holy people.”⁴

The Ram represents⁵ the dynasties of Medo-Persia, while the higher of its two horns was emblematical of Cyrus, whose mighty conquests raised Persia into the position of being one of the greatest of the World Empires. By its supremacy Upper Asia, Babylon and Egypt fell within its sway, and so great was the power of the Ram that “no beast could stand before him, neither was there any that could deliver out of his hand,”⁶ i.e. of course, for a limited space of time. But about 50 years after the conquest of Cyrus in 536 B.C., the tide began to turn, and the supremacy of Persia ebbed away with the surging advance of the Greeks. The Persians were finally crushed at the Battle of Marathon in 490 B.C. and the way was prepared for the rise of Alexander, and for the display of that genius which destined him to be one the greatest of military strategists. This is represented in the vision thus : “Behold an he-goat came from the west on the face of the whole earth, and touched not the ground : and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river,

¹ Dan. viii. 8-12.

⁴ Ibid., viii. 24 ; xii. 7.

² Ibid., viii. 11, 13.

⁵ Ibid., viii. 20.

³ Ibid., viii. 9 ; xi. 16, 41.

⁶ Ibid., viii. 4.

and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns : and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him : and there was none that could deliver the ram out of his hand.”¹

The He-Goat represents the Macedonian Power, while the great horn is a picture of the dynasty of Alexander. Nothing in history, ancient or modern, can ever compare with the magnificent conquests of Alexander, and in a sense it may be said that no one man in profane history has ever altered the course of things to such an extent that the results are not without their influence at the present day, as did Alexander the Great. But his reign of eleven years, and the short duration of his dynasty, give the explanation to the words “and when he was strong, the great horn was broken,”² and we remember that his empire was divided up after the battle of Ipsius in 301 B.C. Henceforth we have the four kingdoms of the Greek Empire signified by the “four notable” horns. Greece was ruled by Cassander ; Asia Minor by Lysimachus ; Syria as far as the Euphrates by Seleucus, who placed his capital at Baghdad ; and Egypt by Ptolemy.³

But the Greek Empire after its fourfold division never reached the supremacy which it attained under Alexander’s ascendancy, and it dwindled down by absorption into the two kingdoms of Seleucia and Egypt, until in the First Century B.C. it succumbed to the “blood and iron” rule of Rome.

We are now in a position to observe the difference between the two “little horns” of Daniel vii. and Daniel viii. respectively. To confuse them, or to interpret them

¹ Dan. viii. 5-7.

² Ibid., viii. 8.

³ See above, pp. 72-73.

as both referring to the same Power, is to misunderstand the whole of prophetic truth. The "little horns" are absolutely distinct the one from the other, even as each has definitely fulfilled its course in history, the one parallel with the other, and as each can be identified and localized both religiously and geographically in European and Near Eastern events.

The "little horn" of Daniel vii. originates out of the Fourth Empire, or the Roman; but the "little horn" of Daniel viii. has nothing whatever to do with the Roman Empire, except that it originates almost synchronously (really 30 years later) with Rome Papal. The little horn of Daniel viii. which grows out of the head of the He-Goat really arises out of the Third Empire, or the Greek, but not during the time of Alexander and his dynasty, nor indeed until several hundred years after Alexander's period. How then can it be said to be connected so closely with the He-Goat, the Greek Empire? The answer is that the vision here portrays the rise of a great Power which should emanate, not from the Greek Empire itself, but from the geographical environment of that Empire, in whose territories the Greek tongue—thanks to the conquests of Alexander—was for so many centuries the official, religious and popular language of the people.

We therefore are to look for a Power which was to arise in some provincial district that lay within the terrestrial bounds of what was once the Greek Empire. It was to be a "little horn which waxed exceeding great toward the south and toward the east and toward the pleasant (R.V. glorious) land."¹ It is further likened to "a king of fierce countenance, and understanding dark sentences,"² whose "power shall be mighty, but not by his own power, and he shall destroy wonderfully,

¹ Dan. viii. 9.

² Ibid., viii. 23.

and shall prosper, and practise, and shall destroy the mighty and the holy people, and through his policy also he shall cause craft to prosper in his hand, and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the prince of princes: but he shall be broken without hand.”¹

We are not informed in this chapter how long this “little horn” was to endure; but by observing the connecting links with Daniel xi. and xii., we infer that it was to last for the same length of time as the “little horn” of the Papacy. For Daniel hears the question asked, “How long shall it be until the end of these wonders?”² and the answer, that “it shall be for a time, times and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.”³ We therefore see that in the one chapter the “little horn” should “wax toward the glorious land” and destroy “the mighty and the holy people,” while in the other chapter the “holy people” should be scattered for a given length of time. The inference therefore is that “the holy people”⁴ in either case are subject to one and the same persecuting Power, or, in other words, the persecuting Power must be the same in each. Hence we deduce that the “little horn” of Daniel viii. was to last for 1260 years.

What “king” therefore has endured for over twelve and a half centuries in and around “the glorious land”? What power has ravaged the Holy Land and the neighbouring countries in the East for just the same length of time as the Papacy has menaced and persecuted the saints of God in the West? There can surely be but one reply. There is only one all-powerful force which in every detail has supplied the fulfilment of the minute

¹ Dan. viii. 24, 25.

² Ibid., xii. 6.

³ Ibid., xii. 7.

⁴ Ibid., viii. 24; xii. 7.

description of this "little horn," as prophesied. It is that of the Turkish Power and none other! No other king, power, force, religion, government, or country, could possibly have fulfilled the conditions so exactly as has Turkey with its Moslem peril. The "unspeakable Turk" is truly likened unto a "king of fierce countenance," and it is by those very qualities so accurately described in this vision, that the Turk has so long maintained his position, and held his own amid that constant opposition and bitter strife through which he has passed during these twelve and a half centuries.

Now we have seen that the "little horn" of Rome originated with the Decree of Phocas in A.D. 607; so we are not surprised to find that the "little horn" of Turkey should also have arisen in the same generation. Mohammed, the religious genius of the Turkish and Moslem people, was born A.D. 570 and in A.D. 622 his so-called "flight" to Medina took place, an incident termed the "Hegira," which forms the starting point of the Mohammedan calendar to this day. Mohammed died in 632, but the Saracenic hordes, who had become fascinated with his doctrines, went forth conquering in all directions. Within a few weeks of Mohammed's death, the Khaliph Omar led his army into Syria, while in 634 Damascus was captured. At the battle of Yermouk, northern Syria was conquered, and in 637 Jerusalem was seized by Omar.¹ One year later there was not a town in Syria which had not come under the yoke of the Khaliphs. In less than a hundred years "the Khaliphs were the most potent and absolute monarchs of the globe. Their

¹ Jerusalem must have been besieged and captured no less than 45 times from its earliest days, see G. A. Smith, *Jerusalem, from the Earliest Times to A.D. 70*, vol. ii., Appendix, p. 580. The first extant reference to the city is found in the *Tel-el-Amarna Letters*, about 1400 B.C., Berlin Collection; nos. 103, 106, 109. Sayce, *Records of the Past*, second series, v. 60 ff, 72, 73. Happy will the day be when "her warfare is accomplished," Isa. xl. 2.

prerogative was not circumscribed, either in right or in fact, by the power of the nobles, the freedom of the commons, the privileges of the Church, the votes of the Senate, or the memory of a free constitution. The authority of the companions of Mohammed expired with their lives, and the chiefs or emirs of the Arabian tribes left behind in the desert the spirit of equality and independence. The regal and sacerdotal characters were united in the successors of Mohammed ; and if the Koran was the rule of their actions, they were the supreme judges and interpreters of that divine book. They reigned by right of conquest over the nations of the east, to whom the name of liberty was unknown, and who were accustomed to applaud in their tyrants the acts of violence and severity that were acted at their own expense. . . . The progress of the Mohammedan religion diffused a general resemblance of manners and opinions. The language and laws of the Koran were studied with equal devotion at Samarcand and Seville ; the Moor and the Indian embraced as countrymen and brothers in the pilgrimage of Mecca, and the Arabian language was adopted as the popular idiom in all the provinces to the westward of the Tigris.”¹

The result was that in a short century Arabia, Palestine, Syria, Asia Minor, Persia, Armenia, part of India, Egypt, Numidia, Tripoli, Tunis, the Barbary States, Morocco, the African coast as far as the Niger, Spain, Sicily, Candia, Cyprus and Sardinia, fell in process of time under Moslem influence, and everywhere that the corrupt form of Christianity had prevailed, Islam made its vigorous onslaughts. It exterminated the apostate religion of the Cross in Northern Africa, with the one exception that it left a weak and feeble remnant in the Coptic Church of Egypt, which still exists to this day. In all directions

¹ Gibbon, *Decline and Fall*, p. 318.

therefore through which Islam advanced and spread its doctrines, it carried with it cruel oppression and bitter hatred. It suffered no other creed to live ; it stamped out all traces of the Christian Faith ; it "trod down" sacred shrines and holy places, and it propagated, by compulsion, its new doctrines, enforcing them upon the many millions of souls who fell ready victims to its devouring greed and angry thirst.

It maintained its early grip upon the religious mind by the conquest of Jerusalem, as we have seen, in A.D. 637. At first, owing to the generosity of the Khalif Omar, the Christians were treated leniently, and the Christian sites were, for the time being, spared. But a wooden mosque was erected on the site of the Temple capable of accommodating 3,000 people. In 691, however, this was replaced by the famous "Kubbet-es-Sakhra," or "Dome of the Rock," which stands to this day as one of the most magnificent buildings in the whole world, worthy indeed of its position and inheritance. It is popularly known as the "Mosque of Omar," but this is doubly erroneous, because it is not a mosque,¹ nor was it built by Omar, but by Abdul Malek, the 10th Khaliph. For some little time after this the Christians and Moslems seem to have been on friendly terms in Jerusalem. But after the conquest of Palestine by the Egyptian dynasty in the Tenth Century, the Seljuk Turks began their persecutions, and exhibited those characteristics of cruelty and savagery for which the Turks have ever since been famous.

This oppression originated in what was formerly the ancient Parthia, a country, like Palestine and Egypt, forming a part of the Greek Empire. It lay within the Seleucian territory, and therefore was represented by

¹ The only mosque in the "Haram-esh-sherif" (Temple Area) is el-Aksâ. It was originally a basilica erected by the Emperor Justinian in honour of the Virgin Mary, in the sixth century A.D.

one of the "four notable" horns which sprang up after the "great horn was broken."¹ The gradual decline of the Saracenic power, after it had passed through three centuries of glorious conquest, having spread from Spain to India, had thus bequeathed the faith of Islam to the tender mercies of the Seljuk Turks. Baghdad now became a new centre for Islam, and a "holy war" against Christianity was decided upon. From the Euphrates to Constantinople mosques were built, and all the institutions of the Koran and of the Moslem Faith were practised. This brought about the attempts of the Crusaders to wrest the Holy City out of the hands of the Turk. But, as we know, the Crusades were doomed to be unsuccessful, since "Jerusalem" had to be "trodden down of the Gentiles, until the Times of the Gentiles be fulfilled."²

In the Thirteenth Century the Seljukian dynasty came to an end, and its place was taken by Ortogrul and Othman, and under the Ottoman princes the Turkish kingdom again began to flourish.

Many attempts had been made by the Turk to conquer Constantinople, but not until eight centuries had elapsed from the Hegira did it finally fall, being captured by the Turks on May 29th, 1453. From that time until this, the Crescent has supplanted the Cross in St. Sophia, and Constantinople, the city of cities, has obstinately remained in non-Christian hands. Happy will that day be, when the sacrifice of "Gallipoli" and the immortal heroism of the "Dardanelles" shall yet have turned night into day, and darkness into light; when Constantinople, no longer oppressed by the curse of Islam, shall rise triumphant over the sway of its Turkish rule, and shall yield to Christian influence a golden harvest of freedom and liberty, of wealth and progress. Then, and not till

¹ Dan. viii. 8.

² Luke xxi. 24.

then, can the Near East rejoice in its regeneration, and Jerusalem, now happily occupied by the British, regain her fullest and most complete redemption.¹

The taking of Constantinople, the capital of the later Greek Empire, proved that the "little horn" was now more firmly established in the great stronghold of Orthodox Christianity. Its occupation by the Turks in 1453 was destined to be the centralization of the Ottoman Powers. It marked the success of the "little horn" which, as we know, was predicted to wax "exceeding great," and "whose power shall be mighty,"² and it proved to the world that a force had arisen, religious, political and military, which was to be one of the greatest powers in history, a hindrance to civilization, a curse to morality, a defiance to prosperity, and a menace to all spiritual truth and revealed religion. For as Sir William Muir has said, "The sword of Mahomet and the Koran are the most stubborn opponents of civilization, liberty and truth, the world has ever known."

Just as Rome in the West has made war with the Saints and overcome them, having persecuted millions of martyrs, having oppressed nearly forty generations of human beings, and having corrupted the Gospel and suppressed the Bible, so Islam and Turkey have destroyed the freedom and corrupted the rights of millions of souls. The Turk has prospered and practised in guile and deceit; he has trampled under foot the sanctity of all that is sacred and sublime; he has quenched the light of the Gospel in the lands of its birth, and by cruel oppression and tyrannous persecution he has tried, alas! not in vain, to "destroy the mighty and the holy people."³ Islam has taken away the daily sacrifice of Christian worship, and has "cast down the truth to

¹ Luke ii. 38, xxi. 28. Jerusalem surrendered to the British on December 8th, 1917.

² Ibid., viii. 9, 10, 24.

³ Ibid., viii. 24.

the ground,"¹ and in this respect both literally and spiritually has the Turk "trodden down" Jerusalem² and all that is precious to the sons of Israel and to the daughters of Zion.

But we know that the power of the Turk was not to last for ever, for the sure word of prophecy tells us that "he shall be broken without hand."³ Islam began to reach the zenith of its supremacy in the Middle Ages, consequent upon its capture of Constantinople, and upon its deep-rooted possession of Jerusalem, which two cities formed the foci of its ellipse. From the Fifteenth Century to the Seventeenth, therefore, the Turkish power maintained its progress in Europe as well as in Asia, and it seemed that nothing could stem the tide of its advance.

But the day was beginning to dawn when the world was to show signs of awakening; and when, with the Light that shone from above, which began to dispel the darkness of mediævalism, a new civilization was to evolve in Christian lands, a new era was to arise in Western Europe, even as a new Gospel was to spread itself abroad unfettered by Papal hindrance. So with the gradual decline of the "little horn" of Rome, we are to observe, in close parallel, the slow breaking up of Turkey, the gradual weakening of the Ottoman power, and the "drying up of the river Euphrates,"⁴ a metaphor long since interpreted to designate the decline of Turkey, and the waning influence of the Turkish and Moslem "little horn."

For 1,260 years Rome Papal has absorbed the attention, deepened the anxieties, and crushed the progress of the people in the West; and for 1,260 years Turkey has likewise devastated the Near East, "trodden down" the land of Israel, and trampled under foot the oppor-

¹ Dan. viii. 12.

² Luke xxi. 24.

³ Dan. viii. 25.

⁴ Cf. Rev. ix. 14, xvi. 12.

tunity of the Gospel, only to rejoice instead in "the abomination of desolation spoken of by Daniel the Prophet,"¹ which it has thrust upon Jerusalem and its neighbouring countries

It may seem a strange thing that the "unspeakable Turk" who represents the only non-Christian power in Europe, should be the one person who has stolidly maintained his possession of the Promised Land. It may seem a stranger thing still that he has for so many centuries been allowed to act as the guardian and protector of the most sacred sites in the world (though, be it said in justice to the Turk, that there is no other Power which could have so protected Palestine against the envy and jealousy of existing world empires as Turkey). It may seem the strangest thing of all that Great Britain, which assuredly stands as the Defender of the Faith, and as the Custodian of Bible Truth, should, until quite recently, have defended Turkey, and have pledged herself to safeguard the Turkish interests in the Near East.² But the fact remains that Turkey had to retain its possession of Jerusalem and its environment for over twelve and a half centuries. Until that time had fully expired nothing could dislodge the Turk, even as nothing can frustrate the eternal purposes of Almighty God.

But the time has now come in the Providence of God, and in the fulfilment of Prophetic Truth, when the Turk has begun to surrender his charge, since he is no longer master of the Near East, and since Jerusalem, rejoicing under the genius of Anglo-Saxon Protection, is being restored to Christian and Hebrew influence. The whole of the Promised Land is thus being set free from the yoke of those successive world empires which are so clearly depicted in Daniel's Image, and which have been

¹ Matt. xxiv. 15.

² See next chapter.

treading down Jerusalem “until the Times of the Gentiles be fulfilled.”¹

The decline of Turkey, “the drying up of the Euphrates,” is one of the most noteworthy “signs of the times.” It marks the progressive development and the gradual fulfilment of prophecy, and it presupposes a glorious future for those lands which are yet to live again and “blossom as the rose.”²

The decline of Turkey is remarkably predicted by its own National Emblem.³ The latter, it will be observed, consists of the Crescent and the Star. The Crescent is not that of the new moon, but of the waning moon, while rising in its wake is the Morning Star of Hope :



What a true picture this surely presents of actual fact ! The waning of Turkey’s influence and the decline of the Ottoman Dominions, which will afford the subject of the next chapter, are preparing the way for the reformation of Bible Lands, the reconstructing of new ideals, “the restitution of all things,”⁴ and the “redemption of Jerusalem.”⁵

The sun is about to set upon the domain of the Turk, and with his decline and decease (for we do not forget that to statesmen and politicians he is known as “the sick man of Europe”) there will pass away for ever the one remaining world-power, which alike with Babylonia,

¹ Luke xxi. 24.

² Isa. xxxv. 1.

³ This has been the emblem on the ensign of Turkey, Egypt, and Tripoli.

⁴ Acts iii. 21.

⁵ Luke ii. 38.

Medo-Persia, Greece and Rome, has fulfilled its destiny in retaining possession of the Land of Promise. It, too, has hindered the restoration of Israel and Judah who had to be banished from their inheritance for "seven times," but their gradual restoration is depicted in the rising Star of Near Eastern Redemption, which even now most certainly "draweth nigh,"¹ and which is so wonderfully exhibited in the British conquests which have been taking place so successfully in Palestine and Mesopotamia, and in the Government's Declaration regarding the Jews and Zionism.

¹ Luke xxi. 28.

² See p. 240.

CHAPTER X

THE TIME OF THE END AND THE DECLINE OF TURKEY

IN our study of Prophetic Time, we have already seen that it is divided into eras and seasons, each of which should display its appointed signs, in accordance with the general rules and principles upon which Prophecy works.

We have also observed that the great period of the "seven times" which coincides with "the Times of the Gentiles," is divided and sub-divided into its own respective eras and seasons, and we have noted that the commencing era of the "seven times" consisted of an epoch of 160 years, i.e., from 747 B.C., the time of Nabonassar, king of Babylon, until 587 B.C., the time of the downfall of Jerusalem, all of which time composed the period of the Captivity Era.

Similarly, it will be seen that the intermediate stage of the great "seven times" occupied a period of 160 years, so that it necessarily follows that the final or Terminal Era should occupy a period of 160 years as well. But, as we have seen,¹ these calculations can be made in the three methods of lunar, prophetic and solar time. Now the difference between the longest and the shortest calculations during a period of 2,520 years amounts to no less than 75 years.² This means to say that 2,520 years according to solar reckoning are 75 years longer than

¹ Vide pp. 37, 38, 55.

² This also accounts for the difference between 1,260 years and 1,335 in Daniel xii. 7-12.

2,520 years calculated according to lunar reckoning. To be exact therefore, the Terminal Era is really 160 plus 75 years in duration, so that it really consists of a period of 235 years.¹

We are now in a position to appreciate the latter-day fulfilment of prophecy. We have seen above that the whole of the dispensational scheme of prophecy can be viewed as a long period of time, divided into two equal parts by the Cross, known as the "former days" and the "latter days." And we know already that a large section of this period is that which we understand by the "seven times," which consists of the period of Israel and Judah's chastisement, or banishment from the Land of Promise. We can therefore understand that the Terminal Era, or the concluding part of the "seven times," a duration of 235 years, is a most important one. In fact, it is the time in which we must expect to see the final fulfilment of Prophecy, or rather of that particular view of Prophecy, which has the welfare of God's Chosen People at heart, and which provides for the future of the Promised Land, and for its repatriation by the Chosen People.

The Terminal Era consequently provides the focussing point for the study of God's purposes with regard to the Gospel and the Near East. It is the great target towards which the arrows of prophetic thought are aimed and directed, and it is the "homing ground" of all prophetic truth. We are not surprised therefore to find that it is a period of time which has seen the awakening of the world, the rebuilding of civilization, the revival of the Gospel, the increase of knowledge, and the development of colonization. Nor are we surprised to see that the Terminal Era has brought in the renaissance of the Jews, and the development of the British

¹ Vide Appendix B (Chart).

Empire, to say nothing of the supremacy of the Anglo-Saxon Race, with its predominating genius for governing and colonizing in the world. For, as Lord Curzon has written, "The British Empire is under Providence the greatest instrument for good that the world has ever seen."¹

The Terminal Era, in order to bring in these developments, has also witnessed two other features of great and lasting importance, without which it would have been unable to testify to the consistency of the completeness of Prophecy. It is the period in the history of the Gospel in which the two anti-christian powers, that have been such a menace, the one in the West, and the other in the East, to the "Saints of the Most High" and to the "glorious Land," have seen their doom, and witnessed the gradual approach of their downfall. For it is in the Terminal Era that both the "little horns"—the one of the Papal power of Rome, and the other of Turkey—are to be destroyed. Of the former it is said "they shall take away his dominion, to consume and to destroy it unto the end,"² and of the latter "he shall be broken without hand,"³ and probably of him it is also said "he shall come to his end, and none shall help him."⁴

Seeing therefore that this Terminal Era is such an important one, it is not at all to be wondered at that there are so many references to it in the Bible, though such references are not always couched in the same words, nor clothed in the same expression. It is sufficient, however, to say that as a general rule the use of the word "end" is significant of the period with regard to which we are thinking.

¹ *Problems of the Far East.* Dedication page.

² Dan. vii. 26.

³ Ibid., viii. 25.

⁴ Ibid., xi. 45. Bishop Newton, *Dissertations on the Prophecies*, pp. 356-360.

When the disciples asked our Lord "Tell us, when shall these things be, and what shall be the sign of Thy coming, and of the end of the world?"¹ it is obvious that they were not asking questions with regard to the actual end or destruction of the material world or earth itself. The terrestrial earth will go on existing for millions of years to come. This we know from the study of the physical sciences of astronomy and geology. But they were asking about the "consummation of the age," or in other words, they were enquiring how long it would be until the end of the present Gospel dispensation, and how long it would be before the kingdom should be restored again unto Israel. Now the reason why they asked this by no means irrelevant question, is because they knew that their ancient Scriptures predicted that a time was coming, when the Blessings given to Abraham and his seed for ever should realize a practical and a national fulfilment. It was to be a time in which "Jerusalem" should be "a praise in the earth,"² and when it should no longer "be trodden down of the Gentiles."³ It was not a vain hope which the disciples and other devout Jews were anticipating, neither was it merely an optimistic ideal, which should yield no signs of any forthcoming practical fulfilment. It was the earnest desire to ascertain with a genuine and patriotic love for their race and for their Land, when the old-time promises would come true, and when they should consequently become a matter of historical fulfilment.

The answer therefore to the disciples' question is predicted in the book of Daniel, and its prediction began to approach its initial stages of fulfilment in that period of prophetic history which we call the "Terminal Era."

Now there is an expression which comes at least six

¹ Matt. xxiv. 3.

² Isa. xii. 7.

³ Luke xxi. 24.

times over in the book of Daniel. It is parallel in thought to the expression which the disciples uttered when they spoke of "the end of the world."¹ It is furthermore the actual Biblical expression which is synonymous with what we understand by the "Terminal Era," and it points to that period in which we are to expect the gradual restoration of Israel and Judah to their Land, and the reformation of the Near East, and of the Promised Land.

The expression is none other than that of "The Time of the End."² It was of greatest significance to the prophet Daniel, even as it is to ourselves to-day.

Daniel, it will be recalled, saw the series of visions which depicted to him the subjugation of his people, the overlordship of the Gentile World Powers, and the rise of the "abomination of desolation" upon Jerusalem, to which our Lord definitely alluded, when he replied to the disciples' thirst for information. But when Daniel, praying and making "supplications, with fasting, and sackcloth, and ashes,"³ wanted to know the fuller history and the more exact interpretation of these great Visions, the detailed information was not vouchsafed to him, because he was living neither in that era, nor in that generation, to which the explanation of the prophetic cypher was revealed. And he was told that he was to "shut up the words, and seal the book, even to the time of the end,"⁴ an answer which showed to him that at "the time of the end," when "many shall run to and fro, and knowledge shall be increased," the more literal detailed explanation should be given.

Then through the process of another vision a little more light is thrown upon the matter, although it still leaves Daniel in the dark, and it still leaves him ignorant

¹ Matt. xxiv. 3.

² Ibid., ix. 3.

² Dan. viii. 17, 19; xi. 35, 40; xii. 4, 9.

⁴ Ibid., xii. 4.

of the interpretation of the prophetic cypher. For when he hears the question asked "How long shall it be to the end of these wonders?"¹ a question which he practically reiterates himself a few moments later, and which bears a remarkable likeness to the question which the disciples asked our Lord upon the Mount of Olives, the reply tells him "that it shall be for a time, times and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished."² But we may have a warm sympathy with the prophet, when, groaning under the problem and the anxiety of his thoughts, he utters "and I heard but I understood not."³ Why did he not understand? Because he did not possess the key to the cypher, a key which could not be revealed until these "latter days," but a key which we are now privileged to possess, and which is revealing, stage by stage, developments in the greatest Drama the world has ever known.

That we are now living in "the Time of the End" there is no doubt whatever; and as we study the past 200 years and more, and watch the happenings in Europe and the Near East, we have clear demonstration of the fact that we can see the parallel decline of the two "little horns" of Rome and Turkey, together with the gradual progress of the Gospel, the increase of knowledge and the awakening of the Near East.

But it is with the decline of Turkey that we are the more directly concerned in this chapter, for not only is the shrinking of the Ottoman Dominions one of the most important signs of the times, but it is, in accordance with the scheme of interpretation which lies before us, the central event which is to come to pass in "the Time of the End" which shall prepare the Near East for that great day yet to come, when the Bible Lands shall revive, and when

¹ Dan. xii. 6.

² Ibid., xii. 7.

³ Ibid., xii. 8.

they shall once again—and we think especially of the Promised Land—open wide their gates to the influx of God's Ancient People, and to the advance of the Gospel.

In the previous chapter we observed that the power of Turkey began to reach the zenith of its career in the mediaeval ages, and that it continued to maintain its prestige until the Seventeenth Century. But towards the end of the latter Century the first nail was driven into the coffin of the Turk, and from that day to this his decease has become more and more apparent, and it is a matter of common talk that “the sick man of Europe” is upon his death-bed, never to rise again.

Now the way in which the Turkish power has begun to decay is interesting, and worthy of observation. A picture of this is given to us in the prophecy relating to the drying up of the river Euphrates, for the decline and decay of Turkey is exactly similar to the process of shrinking and drying up.¹

To explain this more clearly, an illustration of a pool of water may be taken. When the sun begins to shine after a heavy rain, the pool does not all of a sudden disappear, but it gradually dries up, and appears to shrink in size. Furthermore, it has the appearance of drying up all round the circumference, and of shrinking as it were from the outside towards the centre, so that it necessarily follows that the central part is the last to disappear.

Now so it has been with Turkey for a little more than 200 years. The Turkish Dominions have very gradually become reduced in size, but the shrinking has, in the main, taken place from the outskirts of the Empire, while some of the important and central regions remain to this day intact and preserved. But we know that before very long, and as a consequence of this War, the founda-

¹ Rev. xvi. 12; p. 149.

tions of the Porte will become so threatened and shaken that they will totter, and the Turkish possession of Constantinople and the remaining parts of the Promised Land will be a thing of the past.

The first step in the disintegration of Turkey took place, therefore, towards the end of the Seventeenth Century, that is, at the beginning of "the Time of the End." In 1699 the Treaty of Carlowitz was signed, which was the first great step towards breaking the power of the Turkish Empire, and of curbing its proud spirit. For several years Turkey had been at war with Russia and Austria, but by this Treaty, Austria acquired both Sclavonia and Transylvania. This was the gradual commencement of the dismemberment of the Turkish Dominions, and it will be observed that the shrinking and the "drying up" took place on the Northernmost part of the Ottoman circumference.

In the year 1774, after nearly a century of peace, another great upheaval took place, and this time it resulted again in the defeat of the Porte, when by the famous Treaty of Kainardje, the Black Sea was thrown open for the first time to Russian navigation, and by the acquisition of further territory, Russia proved her mastery over Turkey.

It now became evident that Turkey would never again resume her career of victorious conquest, but rather by a long series of disastrous wars and fatal mistakes, encouraged by revolutions and insurrections within the Empire, that she would gradually lose more and more of her independence and self-support. This has indeed proved to be the case, and to such an extent has Turkey lost her own self-respect, and failed to work out her own salvation, that the time came with the dawn of the Nineteenth Century, when the Porte continued to show every reason why it should no longer be a first-class Power, and why it should henceforth cease to be the

governing influence throughout the strategic sphere of the Near East.

With the growth and expansion of the great European Powers after the period of the French Revolution, the gradual process of Turkish decay began to cause increasing anxiety, and the first notable disruption occurred in the year 1821, when rebellion and insurrection broke out in Greece, the finest Province in the Turkish Empire. The Greeks were yearning for independence, for they had too long groaned under the burden of Turkish atrocities. The Ægean Isles, and Wallachia and Moldavia, all caught the spirit of insurrection as well, and the two latter provinces became secured to Russian protection as Christian principalities. At about the same time in 1826 some 4,000 mutinous soldiers, the Janissaries, were massacred in Constantinople, by order of the Sultan. For many long years, the Turkish Empire had writhed under their tyranny, and the Sultan, determined to rid himself of their cruel oppression, adopted the most drastic of all methods for their extermination. This, although it relieved the Empire of an unmitigated evil, nevertheless tended to weaken the strength and the defence of the Porte, and it enabled Russia, backed up by England and France, to attack the Turkish Empire, with the result that the Turkish Fleet was destroyed at the battle of Navarino in 1827, and the independence of Greece was secured once and for all.

In the following two years, Turkey was again invaded by Russia, the Balkan States as far as Adrianople were penetrated by Russian forces, and the independence of Servia was announced. This gave to that important little state a freedom which has ever since been dear to its people, and for the integrity of which its nation is alas ! paying so high a price to-day, in the shedding of its blood, and the trampling under foot of its soul, by

the evil forces of the central Powers of Rome and Germany.

With the independence of Servia, the drying up of Turkey became still more apparent, because henceforth no Turk was allowed to dwell north of the river Danube, one of the mouths of which became subject to Russian possession. At the same time Turkey dried up in the South, for Algeria, one of the most important provinces in the Empire, now became a French Colony.

In 1832 another event took place in the decline of Turkey, an event of far-reaching importance, the significance of which is seen to-day in one of the most precious possessions of the British Empire. Mehemet Ali, a very powerful conspirator, the well-known pasha of Egypt, rebelled against the Sultan. He attacked and conquered the disorganised Turkish armies in three great battles, and had it not been for the intervention of the Continental Powers, he would in all probability have taken Constantinople itself. In 1840 a second Egyptian rebellion broke out, and once again the Turkish Empire was all but overthrown owing to the power of Mehemet Ali. But the British Fleet restored the Turkish rule in Syria, by driving out Mehemet. In Egypt, however, the full Turkish authority was lost for ever, and that country has only been virtually independent, until a few months ago, when she became definitely a British Possession.

We now have to note that curious anomaly which arose in the middle of the Nineteenth Century. Although it had long since ceased to be a desirable thing for Turkey to remain as an important and influential Power, yet we find that England, with France and Italy as allies, went to war with Russia in order to defend Turkey against Russian aggression. The Crimean War ended in a Russian defeat, and therefore it may be thought that it was a victory for Turkey. But such was by no means

the case. England had no desire to strengthen the Turkish power, nor did the British Government seek to control the Turkish administration, as the Czar had intended to do, in his hopes of obtaining Constantinople. But the result of the Crimean War was, that Turkey's influence was realized to be so weak that, in order to maintain the balance of power in Europe, it was decided that it would be best for that important and strategic part of the world, over which Turkey was supreme, if the Porte were protected and advised by no one Power, but by European Concert, that is to say, by all the Powers of Europe. In other words, we went to war with Russia because we knew that Turkey was decaying and declining so rapidly, that it was seen to be of best advantage to Europe in general, and the Near East in particular, for the Turkish Empire to be placed under the full protection of the common care of Europe. In this way, it has happened that, of recent years, the best friend Turkey has had is Great Britain. And Great Britain would still have befriended Turkey against Germany, or any other aggressive power, to the present day, had not the Sultan and his foolish advisers listened to the whispers of German promises which could never be carried out, and yielded to German intrigues, which are yet going to prove more fatal to Turkey than anything else in the course of her downward career.

In 1860 the weakness of Turkey became more apparent, for the Universal Israelite Alliance was founded, with the intention of bettering the welfare of the Hebrew people, and of purifying the Holy Land of Moslem influence, by the proposed establishment of colonization. In the same year also, to prove the decline of Turkish influence, it was agreed to place the Lebanon district under a Christian governor. This points very definitely to the growing weakness of Turkey and Islam, when it is

observed that this introduction of Christian authority, subject to European influence, introduced the partial deliverance of the Holy Land from Moslem oppression.

It is also most interesting to observe in this connection that the year 1860 is exactly 2,520 lunar years from the year 587 B.C., the occasion of the Downfall of Jerusalem in Zedekiah's reign.¹ By this we see that the 2,520 years of Judah's chastisement have been faithfully running their course, and that the time has therefore come for the crumbling of the world empires, of which Turkey and Islam form so prominent a Power, and for the Restoration of the Chosen People, and for the awakening of their Land.

In the year 1877 another most important event took place in the "drying up of the river Euphrates." It was the great crisis precipitated by the Russo-Turkish War. It led once again to the increased dismemberment of Turkey. The independence of Roumania was recognized, the limits of Montenegro and Serbia were enlarged and considerably extended, while Bulgaria was declared to be autonomous. Russia, having gone to war with Turkey, partly to defend the interests of her persecuted Christian brethren, and partly to secure further outlet and possession in the South, nearly succeeded in capturing Constantinople, so heavily did she punish Turkey. But as we have seen above, the balance of power forbade any one European country, other than Turkey herself, to hold Constantinople. But by the Berlin Conference, which met in 1878,² the ambition of Russia was slightly though not unfairly, checked once more, owing to the influence of Great Britain, and more especially to the extraordinary foresight and sagacity of Lord Beacons-

¹ Vide Appendix B (Chart).

² 2,520 prophetic years from 604 B.C. (Nebuchadnezzar) and 1,260 prophetic years from A.D. 637.

field. One result of the Conference was that Cyprus was ceded to British Protection, for which the British Government agreed to pay the Porte £87,800 for revenue, though it may here be added that shortly after the outbreak of War, Cyprus became definitely annexed to the British Empire in 1914, when the aforesaid revenue ceased to be payable to Turkey.

Another result of the Berlin Conference was that Lord Beaconsfield pledged Great Britain to support Turkish interests, more particularly in Asia Minor, Syria and Palestine, together with such interests that yet remained to Turkey in Egypt. This support was binding, so far as England was concerned, to safeguard the welfare of the Near East. But it could not be a permanent understanding, because, as we know, Turkey is predicted, in the providence of God, to give up her possession of the Promised Land before long. And that is the prophetic reason—quite apart from all political causes—why Turkey and Great Britain are at war to-day, the time having come when it can no longer be possible for the latter to befriend the waning influence of the “little horn” which “shall be broken without hand.”¹

Coming down to dates within the recollection of the modern generation, we next pause for a moment to remind ourselves of the year 1882.² It is one which looms big in the memory of those who proudly recall the brave deeds of the British forces in Egypt, the glory of Alexandria, and the brilliant victory at Tel-el-kebir. This resulted in the British occupation of Egypt, and when the Khedive departed to Constantinople in 1914, upon the outbreak of War, it only remained for the British Government to declare Egypt to be annexed to the British Empire, for it to become one of the most glorious

¹ Dan. viii. 25.

² i.e. 1,260 years from the Hegira, 622 A.D. See p. 144.

and important possessions of the King-Emperor throughout the length and breadth of his dominions.¹

In 1897² it will be remembered that war broke out again between Turkey and Greece, and if it may seem that Turkey was victorious, it must not be forgotten that Crete became autonomous, and that Turkey yielded up one of the most valuable of her old-time possessions. Indeed every step that was taken has led more and more to her undoing. Rent by civil strife, rebellion and insurrection, weakened by national bankruptcy, crippled by the constant ceding of valuable territory, no wonder that the Sublime Porte is seen to be less and less able to withstand its own doom and to prevent its ultimate collapse.

This is the cause of the undermining of Turkey within the last five years. Being a chronic invalid, she has had no strength of her own, no self-reliance, and no visible means of self-support. When therefore she was suddenly attacked by Italy in 1911, she had no power of resistance, and although inspirited to renewed energy by the Young Turk Movement, she had nevertheless no prospect of victory. Once again it is but a repetition of the old story, for the inevitable dismemberment took place, and by the Treaty of Ouchy in October 1912 the sovereignty of Tripoli was transferred to the King of Italy, although the spiritual headship of the Moslem inhabitants was retained by the Sultan.

In the years 1912-3 there took place the disastrous war between Turkey and the Balkan League (Bulgaria, Greece, Serbia, and Montenegro). Until the beginning of this war, the European dominions of Turkey extended

Cf. Isa. xix. 25.

² A very important year, because in addition to the above reasons, it was the Diamond Jubilee of Queen Victoria (vide chart). It was 2,520 prophetic years from 587 B.C., the Downfall of Jerusalem.

westwards to the Adriatic, and northwards to Bosnia-Herzegovina. But under the Treaty of London on the 30th May, 1913, the north-west portion of Turkey was a line drawn from Enos, in the Ægean, to Midia in the Black Sea, thus excluding Adrianople, which had capitulated to the Bulgarians after a prolonged siege. During the second Balkan war, when Bulgaria fought against the other members of the Balkan States, Turkey apparently took advantage of the military difficulties of Bulgaria, and reoccupied Adrianople. She thus recovered a portion of the vilayet, or province, of that name.¹

We say that Turkey apparently took advantage of the military difficulties of Bulgaria during the second Balkan war, for we are now in a position to learn the truth of the case, and to ascertain the causes of Turkey's apparent revival. There can be no doubt whatever that Turkey was being secretly and silently financed, advised and munitioned by Germany. Her armies, disorganized and dishevelled, were bring officered by the Prussians, and her whole attitude and political outlook was being controlled by the Teutonic machinery at Berlin.

That Germany very generously took no visible part in the Balkan wars is due to the double fact : in the first place, that the Kiel Canal was not quite ready,² and therefore she was not quite prepared to strike the blow at the heart of England, for which she had been getting ready for over 40 years ; and in the second place, that she was aiming by intrigues of every kind to disaffect Turkey against Great Britain, her staunchest friend, in the earnest hopes of crushing our interests in the Near East, of preventing us from retaining Egypt, and of seizing the

¹ Whitaker's Almanack, 1915, p. 769.

² It was not complete until June 1914.

Suez Canal to cripple our Far-eastern trade, with the final ambition of seizing the Persian Gulf and of robbing us of India. In view, therefore, of these machinations and intrigues, there is no doubt that Germany's trump card lay in the winning of the Turk. To come to an understanding with the Sultan, to prove to him that Great Britain was going to be humiliated into a second or third-rate power, and to assure him that German "kultur" would be the best thing for all those countries and lands which owed their allegiance to the Moslem Creed, Germany has for years worked in secret to bring about her base designs. Secret agents of the Kaiser (and of the Vatican also) have worked their way into every branch and sphere of Turkish life, whether social, political, military or naval, and it is not to be wondered at that Turkey should have yielded to Germany, when all her hopes seemed otherwise blighted.

It is well known that the British Government offered the Turkish Government large sums of money, and several years' security and protection if she would only remain neutral, or help the Allies. But she rejected the offer, and scorned the friendship of the greatest Empire in the world, so it can only be said that her doom as a European power is now for ever sealed, and nothing can restore her prestige nor reinstate her former glory.¹

If it were possible in this present stage of the World crisis to take a bird's-eye view of the position of the Turk, and so to gain a satisfactory command of the Turkish situation in general, it would be seen that every day the Ottoman dominions are in reality, though very gradually, tottering to their fall. The Central Powers will be found to be utterly unreliable, and their promises will be as "scraps of paper." The German military

¹ "The Eastern Question in Europe turns upon the dismemberment of Turkey" Viscount Curzon, *ibid.*, p. 11.

organization will prove to the Turk to be a broken reed upon which to lean.

Aided thus by the Austro-German hordes, and helped by the Bulgarian forces, the Turk is riding to his fall. Africa is proving right and left that she has done with the Turk. Egypt, in spite of German intrigue, is rejoicing in the liberty of the British occupation. The very Suez Canal, near whose site Moses of old championed God's cause in similar days of oppression and tyranny, refuses to allow the Turks to cross its sacred waters.¹ The Persian Gulf has gladly hailed the administration of British rule, while already since March, 1917, Palestine Mesopotamia, and Baghdad are being developed under the freedom of the Union Jack. "The mills of God grind slowly, but they grind exceeding small," and so it is that the Turkish "little horn" is slowly but surely being destroyed, and the Turk "shall come to his end, and none shall help him."² And with the decline of the Ottoman dominions, and with the drying up of the river Euphrates, we are going to see the regeneration of the Near East, the Redemption of the Promised Land, and the Restoration of God's Chosen People.

Thus have we, all too briefly, traced "The Time of the End," and in doing so, we have dealt the more especially with the gradual decline of Turkey. We have observed the way in which the Porte has always shrunk gradually, from the outside towards the middle, and we have noted the internal signs of rebellion and weakness, degeneration and decay. We have also seen that in the present phase, a phase which is more than likely to precipitate the final collapse of the Empire, the Turk and the German have joined forces.³ We are therefore

¹ See *Standard* supplement, Dec. 14, 1915.

² Dan. xi. 45.

³ Vide *J'accuse*, by a German, p. 374.

in a position to observe that in this, the approaching end of "the Time of the End," it seems as if the two "little horns," the one Western and the other Eastern, the two phases of the great antichrist of prophecy, are joining forces together, in their combined hatred of "the Saints of the Most High,"¹ and in their united contempt for all that is sacred and precious with regard to the "glorious Land."²

It is difficult to conclude this chapter without venturing to utter one little word regarding the future. We have already observed that all the important dates and events within the last 200 years are in fulfilment of the respective stages of prophetic history.³ We may note, for example, that the year 1860 satisfies exactly the 2,520 years, according to lunar reckoning, from 587 B.C., of Jerusalem's "captivity"⁴; and among all the other important and prophetic dates, we must point out that the year 1914-5 was exactly 2,520 solar years from 606 B.C., the time when Nebuchadnezzar first came up to attack the kingdom of Judah, which shows us that the outbreak of the great World War came, as had been anticipated, at the very time when some great revolutionary disturbance was due to take place, which should have some bearing upon the liberation of Jerusalem, and her People, from Gentile oppression.

But we have seen above, that "the Time of the End" is due to last for about 235 years, so that if it began in the year 1699 (which is the earliest possible stage for the fulfilment, in a preliminary form, of the 2,520 years from 747 B.C., according to lunar reckoning), that is the period which marked the first process in the dismemberment

¹ Dan. vii. 25.

² Ibid., viii. 9; xi. 16, 41.

³ Vide chart, Appendix B.

⁴ It is also 1,260 lunar years from 637, the conquest of Jerusalem by Islam.

of the Turkish Empire, it is quite clear that we have not yet come to the end of the 235 years, and that it cannot terminate before 1934. We therefore know that the next fifteen or twenty years are years of profound importance, since Prophecy marks them out as the closing period of "the Time of the End" and as the concluding stage of "the Times of the Gentiles." It is quite obvious, too, to a student of the political outlook of the present day, that however interesting and fascinating current events may be now, their interest is as nothing compared with that which shall yet come to pass. While, therefore, we are not wrong in wondering very much what the near future may produce, and while we have every assurance from Prophecy that the next two decades will be years of remarkable development in the Near East, we must nevertheless be warned not to attempt to foretell the future, except that we cannot be wrong in surmising that the future, being the continuation of the present, as the present is the evolution of the past, will tell of the greater decline of Turkey, and of the greater expansion of British and Jewish interests in the Near East.

Without committing ourselves to dogmatic statements regarding dates that are yet future, it may be pointed out that 1923 is destined to be a very important year, because it is exactly 2,520 solar years from 598 B.C., the year in which Jehoiachin was overthrown, and the Temple and the City of Jerusalem sacked by Nebuchadnezzar.

Similarly 1934 is to be a most important year, and perhaps the most important of all, because it not only marks the conclusion of "the Time of the End," but also because it terminates "the Times of the Gentiles," being exactly 2,520 solar years after the final destruction of Jerusalem by Nebuchadnezzar, and the overthrow of the Kingdom of Judah.

What therefore will definitely happen upon these future occasions we do not know, and we must content ourselves by waiting until history shall reveal its own secrets. But of this we can be certain, that before long Constantinople, the seat of the Turk, the envy of Napoleon and the delusion of the Kaiser, must pass into Christian hands, since Jerusalem, no longer "trodden down of the Gentiles," has already been restored to the sons of Israel and to the daughters of Zion.

CHAPTER XI

THE PROMISED LAND

THE Promised Land is the Centre of the World, the Nursery of the Bible, and the Cradle of Christianity

It is therefore fitting that the Promised Land should be the theatre of operations for the fulfilment of prophecy, as it was for the introduction of GOD's Revelation to the world.

It is called the Promised Land because it is the territory which God allotted to the seed of Abraham,¹ so that it is destined to be inhabited by the people of Israel and Judah, and to be repatriated by them, when "the Times of the Gentiles" are fully expired.²

Now one of the most important things to know is what the Promised Land really implies, for there is great confusion in the minds of many writers and preachers and Bible students with regard to the bounds of the Land of Israel.

Most people are ready to assume that the Promised Land and Palestine are one and the same district. But such is by no means the case, any more than London and England, or England and the British Empire, are synonymous terms respectively.

That Palestine is part of the Promised Land no one would be so foolish as to deny. But that Palestine and Palestine alone, is the Promised Land a great many people still erroneously believe.

¹ Gen. xiii. 14, 15.

² Luke xxi. 24.

Now we have the bounds of the Land very clearly set forth for us in the Bible, where we are told that¹ “In the same day the Lord made a Covenant with Abram, saying, Unto thy seed have I given this Land, from the river of Egypt unto the great river, the river Euphrates.”² It will be at once noticed that two boundaries are specifically mentioned, the one upon the west, and the other upon the east. Whatever may be understood by the “river of Egypt,” there is no possibility at all of misunderstanding “the great river, the river Euphrates.” Therefore we at once see that the eastern boundary precludes all probability of Palestine being the territory in question.

That there is a little ambiguity in the western boundary can perhaps be admitted, because it may not be easy at first to know whether the expression in the text refers to a small rivulet in the Desert flowing northwards, and separating Palestine from Egypt, or whether it refers to the great river of Egypt, the river Nile. There are instances in the Bible, especially in connection with the conquest of the land by Joshua, and with the boundaries later on of the kingdom of Judah, in which “the river of Egypt”³ does certainly refer to the small rivulet or brook, now known as the “Wady el-‘Arīsh,” “which, with its deep watercourse (only filled after heavy rains), starts from about the centre of the Sinai peninsula, and after running N. and N.W., finally reaches the sea at the Egyptian fort and town of el-‘Arīsh,” 45 miles S.W. of Gaza.⁴ But the Hebrew word⁵ used here to define the

¹ Vide Gen. xv. 18.

² See also Ex. xxiii. 31; Deut. i. 7, xi. 24; Jos. i. 4; cf. also Ps. lxxxix. 25, Isa. xxvii. 12, Zech. ix. 10, Ps. lxxxii. 8.

³ Wady, in Heb.=Nahal, Num. xxxiv. 8; Jos. xv. 4, 47; 1 Kings viii. 65; Isa. xxvii. 12=brook.

⁴ Ency. B, 1249. Captured by British in 1917.

⁵ Heb.=Nehar=river.

river boundaries of the country given to Abram, is the same word as is immediately used to describe the Euphrates, and the same word which is generally used in the Bible to describe rivers, and not brooks.¹ It therefore suggests an ordinary river, and one worthy of comparison with the Euphrates.

Thus it can only refer to the river Nile, which is and always has been in every sense, and there is grand dignity in the phrase, "the river of Egypt." The Nile has been the formation of Egypt; it has built up her civilization, founded her religion, given sustenance and labour to her gigantic populations, and it has contributed its worthy part towards the evolution of Christianity.

What can therefore be more natural than that the river Nile is here intended to mark the western boundary of the Promised Land? But even yet there is more to be realized in the expression than at first meets the eye. When one speaks of a river indefinitely, it may be difficult to know whether the whole, or any one part of it, is to be understood, and if any part of the river is intended, then perhaps there is no reason why it should refer to any one part more than to any other.

So we are compelled to ask whether the boundary that is defined by the river Nile is to be thought of as being defined by the Delta of the Nile, or by the Nile in Lower Egypt, or by the Nile in Upper Egypt, or may we not go one step farther and say by the very source of the Nile itself?

Probably in the minds of the inspired Hebrew writers and compilers of the Old Testament there may have been a limitation, and it is quite possible that they only had in thought a small part of the watercourse of the Nile. But as we have seen above,² Prophecy provides for ful-

¹ Vide further, Driver, *Genesis*, p. 178, 179.

² p. 19.

filments which will have to satisfy the expanded conditions of that period in later history, when the application has to fit in with all the necessary circumstances of the case ; and so in view of the great importance of the Promised Land in these latter days, and in view of the importance to which the Land will attain in days more wonderful still to come, we are probably wrong, if we put limitations upon a boundary that may be much more extensive than was at first considered to be possible. Neither must it be forgotten that Prophecy, which embodies every science, and anticipates every form of knowledge and research, may now, in days of exploration and discovery, yield fruitful applications of fulfilment, such as would have been quite beyond the ken of students and thinkers of even one or two generations ago.

It is therefore much more than likely that the western boundary of the Promised Land is to be indicated, not by any one part of the river Nile, but by the whole length of the river, even from its source down to the Delta and the Mediterranean. And it is interesting to observe in this connection that the source of the Nile was discovered by Speke between the years 1860 and 1863. Now, as we have already seen, this latter period is 2,520 lunar years from the time of the downfall of Jerusalem in 587 B.C.

We have therefore another golden link in the prophetic chain, since this most important discovery marks a definite stage in the development of the Promised Land.

Applying the same principle to the river Euphrates, the eastern boundary of the Land would be reckoned from the S.W. corner of Armenia and along the whole length of the Euphrates as far as the Persian Gulf. In this case, owing to the winding course of the river, it would hardly be necessary to include the source and the early part, as the Euphrates only begins to run in more

or less of a straight line, i.e. sufficiently straight to form a satisfactory boundary, from the part where it flows into that district which separates Syria on its right bank from Assyria on its left.

We are now in a position to define, according to modern countries, the actual boundaries and area of the Promised Land.

It is then an enormous tract of land, now divided up into many states and countries, lying between Armenia and Persia on the N.E., and Egypt, the Soudan and (German) East Africa¹ on the S.W. By this it will be seen that the northern part of (German) East Africa, if not the whole of it, British East Africa, Uganda, Abyssinia, the Somalilands, the Soudan, Nubia, Egypt, Arabia, Palestine, Syria, the Syrian Desert, Mesopotamia, the country round Baghdad, Babylonia, and the district by the Persian Gulf, are all of them undoubtedly included under the comprehensive title of the Promised Land. In further explanation of this, it may be added that when a river was used in classical language to act as the boundary of a country, it was generally assumed that the land on each side of the river, and therefore the country and district watered by the river in question, was considered to be within the district bounded thus. This explains the significance of Mesopotamia and Egypt, which are watered by the two great rivers, although not necessarily bounded by them, and which form two of the most fruitful parts of the Promised Land.

Now a study of the Promised Land when looked at upon an atlas, or better still upon a terrestrial globe, will show that it occupies practically the centre of the surface of the earth. Nothing can overestimate its im-

¹ The War Office issued a statement on December 3rd, 1917, to the effect that German East Africa has now been "completely cleared of the enemy. Thus the whole of the last of the German over-seas possessions has passed into our hands, and those of our Belgian Allies."

portance, nor its strategic position, for it is the centre of everything, when regarded in the light of geography, religion, history, thought, politics and all that is wrapped up in the social, economic, and spiritual welfare of the human race.

The heart of the Promised Land is Palestine, of which we shall think later.¹ But it is interesting to observe here that Palestine is practically the geographical centre of the three great continents, being almost the meeting place between Europe, Asia and Africa. In a wider sense, however, the Promised Land is the centre of the surface of the earth. When it is examined upon the terrestrial globe, it will be seen to unite both East and West, and North and South. Technically, therefore, it occupies the most invaluable position that could possibly be assigned to it, and from every view point its situation is as strategic as it is unique. Assuming Palestine to be the heart of the Promised Land, and Jerusalem the heart of Palestine, it may be asked why Jerusalem, the future Metropolis of the world,² does not lie upon the Equator, or to say the least, a little farther south than its present position? The answer is that the land surface of the earth is not equally distributed upon either side of the Equator, that is north or south of it. It will be readily seen that there is more land upon the north of the Equator, and consequently more ocean upon the south of it, for a rapid glance at the globe will show that practically all the continents taper to a point southwards, as illustrated by South America, Africa, India. This may be due to the same causes in the course of the formation of the land surface of the earth during the early ages of the earth's history, to which may also be attributed the fact that it is nearly always the southern

¹ See next chapter.

² Ps. xlviii. 2; Isa. lxii. 7.

face of a church or big building which will weather the worst, i.e. because of the prevailing south-west winds. So also may the fact be explained that a great many of the high mountains, in Switzerland¹ for example, are very abrupt and precipitous at the north face,² whereas the south side is generally more gradual, being slowly heaved and built up by the snow and rain driven by the south-west winds.

The crust of the earth³ is always in process of gradual alteration, becoming raised here and lowered there, a fact which perhaps accounts for the encroaching and receding sea along the coast. But apart from this, there is no doubt that the prevailing S.W. winds have largely tended to produce, in the course of ages, the shape and outline of our continents, and this would be sufficient to explain the cause that most lands which have a southern sea-border have a tendency to become weathered away, or to taper to a point.

In consequence of this peculiar phenomenon there is, therefore, more land surface north of the Equator, and more sea surface south of it. This is the reason why the city of Jerusalem, destined to be the central city of the world, as it is the centre of the surface of the inhabited earth, lies $31^{\circ} 46' 45''$ N. Lat. and $35^{\circ} 13' 25''$ E. Long. forming the centre of gravity of the world's history, geography, and religion.

When the railway systems, which are now being laid down and projected in the Near East, shall be in complete working order, the Promised Land will more than ever be the working centre, both geographically and commercially of the globe.

¹ Cf. the Jungfrau, Mönch, Eiger, Wetterhorn, Matterhorn, Breithorn, etc., etc.

² The "north face" of a mountain is very often the hardest to climb.

³ The crust of the earth probably varies in thickness from 40 to 60 miles.

These railways form an interesting study, and it will be noted that they will all tend to the centralizing of Jerusalem.

First there is the much contended Baghdad Railway. This has been planned between the Great Powers of Europe and Turkey, and the Anglo-German agreement was only signed by Sir Edward Grey and Prince Lichnowsky a few weeks before War broke out.¹ There is little doubt but that Germany having strong influence in the international contract of this railway, regarded it as her opportunity for sowing the Mesopotamian district, as well as the N.W. Turkish country with her intrigues. She had also hoped by getting more control of the Baghdad Railway to influence the Turks and the Arabs, and incidentally the Persians² (whose gendarmerie have been the tool of Germany) with her greatness and her expansion. It must be regarded as a very good thing that the railway has not yet been completed, since the alliance of the Germans and the Turks would have greatly endangered all British interests between Baghdad and the Persian Gulf, had the Euphrates been bridged by the Railway,³ and had the line been completed when War broke out. The intention of the general scheme is to provide a railroad from Constantinople (Scutari) to the Persian Gulf, which shall create an overland route from Europe to the Indian Ocean, and its importance cannot be exaggerated. But the so-called Baghdad Railway⁴ itself is only the projected line from Konia in Asiatic Turkey, north of the Taurus Mountains, to Basra, via Adana, Mosul, and Baghdad, a total length

¹ On June 15th, 1914.

² Vide *Graphic*, Nov. 20th, 1915; *Times*, Nov. 24th, 1915, also *Times*, Nov. 25th, 1915.

³ This bridge was not constructed until April, 1915.

⁴ For pictures vide *Sphere*, January 25th, 1913; *Standard*, supplement, Nov. 23rd, 1915; also *Sphere*, December 11th, 1915.

of 1,350 miles. The section from the Euphrates eastward to Tell-el-Abiad, about 40 miles, was completed in February, 1915, and according to a Constantinople telegram, a further section as far as Tuan has since been opened to traffic. When the whole line is completed later on,¹ and when overland communication is carried on between Constantinople and the Persian Gulf, the Railway will not only pass through the Promised Land, but it will also open up the richest harvest field in the world. For when Mesopotamia is scientifically irrigated, developed and exploited, according to the investigations of Sir William Willcocks, K.C.M.G., the great explorer, and Sir John Jackson, the famous engineer, it will yield an annual harvest of £38,000,000 from natural products.² This has not been possible up to the present, because the country is subject to floods,³ and the overflowing of the Euphrates and the Tigris, together with the great amount of silt brought down and deposited by these rivers, has hindered the development of the district, and prevented the natural cultivation of the soil. In proof of the way in which the country has been formed by the accumulation of this silt, it may be stated that in all probability the site of Babylon, where sea-shells are actually said to have been found, was once upon the Persian Gulf, and it is supposed that the land has been encroaching upon the sea at the rate of 115 feet per annum.⁴

The Irrigation Scheme for the development of

¹ "The line is not to be carried beyond Basra without British agreement," Sir Edward Grey, June 29th, 1914. For further information regarding the Baghdad Railway, vide *Times*, 1914, Feb. 9th, Feb. 18th, March 7th, June 14th, June 16th, June 27th, June 30th, July 11th, Sept. 2nd, and April 27th, 1915. Vide also Sir Edwin Pears, *Forty Years in Constantinople*, p. 112.

² Vide *Royal Geographical Society's Journal*, January, 1911; also *Blackwood's Magazine*, October, 1914: "From the Garden of Eden to the Passage of the Jordan," by Sir W. Willcocks.

³ Cf. Gen. vi-viii.

⁴ Handcock, *Latest Light from Bible Lands*, pp. 2, 3.

Mesopotamia will therefore open up the country and its resources to a marvellous extent, and it is quite clear than nothing can overestimate the growing importance of the Baghdad Railway, in view of the necessity of exporting the products from the centre to all parts of the world, N. S. E. and W.

But the Baghdad Railway is not the only one of intrinsic value in connection with the central position of the Promised Land.¹ Apart from the fact that it is being linked up with Mersina² and Alexandretta,³ both important ports on the north-west corner of the Mediterranean Sea, it is also connected through Aleppo, a very important junction in Syria, with the existing railway systems of Syria and Palestine. These latter lines are of extreme utility since they link up Aleppo, Damascus, the Sea of Galilee, Beyrouth and Haifa. Since War broke out, the Haifa-Damascus line has been projected through Samaria to Lydda. This means that Jerusalem is already in touch with the Baghdad Railway, a scheme now of far-reaching significance and importance. But Jerusalem is already linked to the Mediterranean by the Jaffa to Jerusalem Railway, a line that traverses the interesting and romantic "Samson country,"⁴ while owing to the British Advance, Jerusalem now has railway connection with Beersheba, Gaza, and Egypt.⁵

Had this latter railway been in practical operation when War broke out, it might have fared very badly with the British in Egypt, for it will be remembered that the Turks, at the instigation of the Germans, made repeated efforts to recapture Egypt; but they failed

¹ Vide the War Office Map of Railways in Asiatic Turkey, published by Stanford.

² Near the ancient Tarsus, Acts ix. 11.

³ Near the ancient Seleucia and Antioch, Acts xiii. 1.

⁴ Judges xiii-xvi.

⁵ Vide Map of the Holy Land for the Railway in Palestine.

if for no other reason than this, that they were unable to transport men, camels, ammunition and stores, satisfactorily, from Palestine, since there was no railway across the Desert.

It must also not be forgotten that the Cape to Cairo Railway is in process of construction, many hundreds of miles already being in operation. Neither must we omit to mention that it has been intended to build a Railway that shall open up communication between Caucasia and Kurdistan, and which shall be linked up in turn with the Baghdad Railway.

From a rapid survey of these great railway systems which shall in process of time be working in, around, and through the enormous area of the Promised Land, it will be readily seen that the central and geographical position of the latter will be greatly enhanced by the construction and working of the lines, and it will open up the Land to such an extent, that it will be in immediate communication with Russia on the North, Persia and India on the East, Constantinople and Europe on the West, and the whole Continent of Africa on the South-West, while if we also include the "Hejaz" Railway, that which runs from Damascus to Mecca, there is also immediate communication with Arabia in the South.

Does this not suggest a glorious future for the Promised Land, with regard to its commercial and strategic importance, when the time shall come for the complete fulfilments of the prophecies concerning its development and its People?

Passing therefore from the fact that the Land of Israel occupies a central position geographically, we may note now that it has always occupied the central place in religion. This fact may be so obvious that it hardly requires demonstration. It is the arena in which God's Revelation was made known to sinful man. It is the

place in which Heaven and Earth have met together. It is the place in which it first became possible for man to be reconciled to God. It contains the hallowed spot, in short, upon which, in its own central City, the Lord of Glory was crucified for the salvation of the world. Thus Jerusalem to-day is sacred to Jew, Christian and Moslem, and the Temple Area is held in respect by those three great religions, which are each seeking to become supreme in "the glorious Land."

And it must be remembered that the study of religion always bespeaks the subject of history, for it is impossible to have the one without the other. The history of a country is that of its religion, and conversely, the religion of a country is closely wrapped up in its history. Do you want to learn the story of the famous religion of Ancient Egypt? Then you must understand its history. Do you want to know more about the history of England? Then you must study more deeply the religion of our Country, and the development of its National Church. So it is that as the Promised Land has always occupied, as it were, the central place in the world's religions, it has practically been the battleground of the world's history.

All the great Empires have risen, fought, gained their ascendancy and died, in the desire to inherit the land that was never destined to be theirs. Assyria and Babylonia have vied with Egypt, Greece has fought with Persia, and Rome with the Greek kingdoms, all in order to be masters of the strategic situation of the one Central Land. From the time of the early Semitic migrations in the third millennium B.C.,¹ down to the time of Napoleon, nay of Turkey and the Kaiser, have the World Empires fought and struggled for the possession of the Promised Land. The history of the world and of its religions,

¹ *Vide Elliott Smith. Ancient Egyptians.*

has always been written in letters of blood, but in no country and over no cause has so much blood been shed, through the course of ages, as in the Land of Israel, for the sake of its ownership. Truly so important a country must have a purpose in its importance, and we are not surprised that it is God's will for it to be restored to His Chosen People, the rightful inheritors.

Once again, the Promised Land is, as it were, the centre of all true civilization and thought. When our Lord was crucified, Pilate¹ "wrote a title, and put it on the Cross. And the writing was 'Jesus of Nazareth the King of the Jews' . . . and it was written in Hebrew and Greek and Latin." These languages describe the three powers which were ever seeking to get the mastery over man's soul. The Hebrew tells of Religion, the Greek of education and thought, and the Latin of the sword and human strength. And these three powers had their meeting place in Jerusalem, the heart of the Promised Land, so that the answer to each, was, is, and always will be "Christ Crucified."

To show again the importance of the central position of the Land, it may be pointed out that a great deal of Eastern handwriting is written from right to left, and therefore from East to West, so that it points towards Jerusalem in the Centre. Conversely, all the handwriting in Western countries is written from left to right, i.e. from West to East, and therefore points towards Jerusalem, the true meeting place of East and West.²

We have, perhaps, seen enough to demonstrate the value and the importance of the Promised Land. We have seen, that while Palestine occupies the centre of the territory, with Jerusalem as its heart, the ancient boundaries of the whole country preclude Palestine,

¹ John xix. 19, 20.

² In spite of Rudyard Kipling!

the smaller part, from being mistaken for the Land of Promise.

That the Children of Israel never inhabited the whole of their district in Bible days¹ in no wise militates against the fact that the Promised Land is far greater in extent than many people have hitherto supposed. But that Israel and Judah shall yet be joined together² in their Land, there is no doubt whatsoever, though it must be borne in mind that they will become the inheritors of the whole of the Promised Land, and not of Palestine only, upon the disappearance of Turkish rule.

They will then have at their disposal all the facilities of modern science, invention, and discovery. They will have the control of the most glorious harvest field, and the richest granary in the world, and they will be the masters of the most gigantic systems of railways imaginable, while they will centralize all their hopes, their ideals, and their Faith in the one City, which shall then be "the joy of the whole earth."³ The full Redemption of Israel⁴ and the Conversion of the Jews, who "shall look on Him whom they pierced,"⁵ will bring about that great day "when the earth shall be full of the knowledge of the Lord, as the waters cover the sea."⁶

This then is the cause of all that is transpiring in the world at the present time. The Promised Land is as "a bride adorneth herself with her jewels."⁷ The time has come for the many countries in question to throw off the yoke of the Turk, because the Land is preparing

¹ The nearest approach was in the time of Solomon, 1 Kings iv. 21; cf. Psalm lxxx. 11. Vide p. 193.

² Ezek. xxxvii. 15-17.

³ Psalm xlvi. 2.

⁴ See the writer's *The British Empire, the War and the Jews*, chapters iii. and v.

⁵ Ps. xxii. 16, 17; Zech. xii. 10; John xix. 37; Rev. i. 7.

⁶ Isaiah xi. 9; Hab. ii. 14.

⁷ Isaiah lxi. 10,

itself for its glorious future, which is not far distant. We have already studied the Decline¹ of Turkey, and who would have Turkey's existence prolonged, since the world became staggered at the greatest crime in modern history? The voice of the blood of our Armenian brethren cries unto us from the ground, and we are stunned at that which has practically proved to be the complete annihilation of a nation, by the wholesale butchery and massacre of its people. Lord Bryce said,² speaking of the Armenian Atrocities, that "the number of those who have perished is very large. It has been estimated at the figure of 800,000. Though hoping that figure to be far beyond the mark, I cannot venture to pronounce it incredible, for there has been an unparalleled destruction of life all over the country from the frontiers of Persia to the Sea of Marmora, only a very few of the cities on the Ægean Coast having so far escaped. This is so, because the proceedings taken have been so carefully premeditated and systematically carried out with a ruthless efficiency previously unknown among the Turks. The massacres are the result of a policy which, as far as can be ascertained, has been entertained for some considerable time by the gang of unscrupulous adventurers who are now in possession of the Turkish Empire. They hesitated to put it in practice until they thought the favourable moment had come, and that moment seems to have arrived about the month of April. That was the time when these orders were issued, orders which came down in every case from Constantinople, and which the officials found themselves obliged to carry out on pain of dismissal. There was no Moslem passion against the Armenian

¹ Chap. x.

² *Armenian Atrocities: the Murder of a Nation*, Hodder and Toughton, 1915.

Christians. All was done by the will of the Government, and done, not from any religious fanaticism, but simply because they wished, for reasons purely political, to get rid of a non-Moslem element, which impaired the homogeneity of the Empire, and constituted an element that might not always submit to oppression."

The Turk is therefore bringing upon his own head the predicted doom that is awaiting him, and in consequence of his own folly, and in view of his rapidly approaching downfall, the Promised Land is opening up in all directions to Christian civilization, and to British influence.

It may not be amiss at this juncture to examine the latter statement, and to survey the development of the British Empire with regard to its growth within and around the regions of the Promised Land.

As we have noted above that Turkey is shrinking¹ all along the circumference of her dominions, so it is to be observed that the British influence is proportionately developing along that same circumference, and inside the same circle.

Starting from the S.W., it will be seen that the whole of the vast expanse of the Nile Country is under British influence, a fact of invaluable signification. It is not so many years ago² that the story of Alexandria and Tel-el-kebir added to the lustre of British history, and if the tragedy of Gordon at Khartoum still lingers in the conscience of the thoughtful, we must not forget the victory of Omdurman, and the immortal achievements of Kitchener of Khartoum, nor the consecration of the Cathedral in the latter town by the Bishop of London.³ The awakening of Uganda, and the possession of British East Africa,⁴ together with the exchange of Heligoland for Zanzibar, speak volumes of eloquent testimony to the expansion of the British Empire within the bounds

¹ p. 159.

³ In 1912.

² In 1882.

⁴ And now of German East Africa, see p. 177.

⁵ In 1890 through Lord Salisbury.

of the Promised Land as also does most certainly our progress in Palestine. We must also mention Socotra and Aden, commanding the Red Sea, in the South and the route to India, even as Port Said, the Suez Canal, and Suez, all control it at the North. These important places are, needless to say, British.

Once again in keeping with the British occupation of Egypt, we may refer to the recent annexation of Cyprus.¹ As already explained, Cyprus first came under British protection as a result of the Berlin Conference.² There is little doubt but that Lord Beaconsfield, who foresaw the possibility of that which is now known as the Baghdad Railway, procured Cyprus for the British, in order that it might in later years be useful for the defence of Palestine and for the protection and development of British trade and interest, east of the Mediterranean. It is a cause for much congratulation that Cyprus was not accepted by Greece, when recently offered to her, and so we are now approaching the time when we shall perhaps begin to appreciate more readily the tremendous importance of the island, as an integral part of the British Empire, and as a part that is closely and strategically connected with the Promised Land. Perhaps, therefore, in days not far distant, Cyprus will play a very important part in the defence of Jerusalem, when the Lord "will gather all nations against Jerusalem to battle,"³ and when Gog and the Assyrian shall be broken "in My Land, and upon My mountains,"⁴ and it is not improbable that Cyprus would make ere long a splendid naval base for the British Mediterranean Fleet, in view of the growing importance of Jerusalem and Palestine.

With the annexation of Egypt, the Sinaitic Peninsula has now also come under British sway,⁵ and across the

¹ In 1914.

² In 1878, pp. 164-165.

³ Zech. xiv. 2.

⁴ Isa. xi. v. 25; Ezek. xxxix. 4.

⁵ See *Standard*, Supplement, Dec. 14th, 1915.

Desert eastwards, the most important part of the Eastern boundary of the Promised Land is daily becoming more and more British. The British forces, in spite of German intrigues in the neighbourhood of the Persian Gulf, have more than satisfied their anticipations, and in the course of the year 1915 we read of the British Advance through Basra, to Kurna, where by hard fighting, by constant privation, and by brilliant conquest, General Nixon's forces made their progress. For "an Anglo-Indian expeditionary force, composed of the Poona brigade under General Delamain reached the Shat-el-Arab, or mouth of the Euphrates, on November 7th, 1914, and, pushing some distance up the river, disembarked. There it was joined a week later by two other brigades under General Barrett. On November 17th an action was fought at Sahil and 1,500 casualties inflicted on the Turks. Five days later the great port of Bussorah was occupied with resistance, 300 miles from Baghdad.

Kurna, fifty miles up the river from Bussorah, the last port which can be reached by sea-going steamers, surrendered on December 7th. Then followed a pause in the advance, and in March large bodies of Arabs appeared near Basra. On April 11th and 12th the enemy attacked in considerable force with 11,000 regular Turkish troops. On the 14th in the battle of Shaiba this force was routed with a British loss of only 700, whereas 6,000 Turks were killed, wounded, or taken prisoners. The British resumed the movement up the river, and by June 3rd had reached Amara, seventy-five miles from Kurna, after two skirmishes with the Turks.

The operations had been most brilliantly conducted, as the troops had to overcome stupendous natural difficulties, intense heat, want of water on the desert marches, and, at the same time, heavy floods in the rivers.

They had to wade through reedy marshes and accustom themselves to fighting in veritable Sloughs of Despond. The temperature was frequently 120° in the shade, and was the more difficult to endure because of the excessive dampness of the air.

On September 29th it was announced in Parliament that the British had reached Kut-el-Amara, only 102 miles south-east of Baghdad. An action with the Turks was fought on September 28th, and the enemy's position was taken with a loss of only 500 men.”¹

The entrance of the British into Baghdad in the spring of 1917 will prove to have been an event of unparalleled significance. Not only will it open up the Euphrates Valley, but it will also serve to develop the operations for the Mesopotamian Irrigation Scheme. In addition to this, the British entry into Baghdad must have produced a very healthy impression upon the Arab population. It has stimulated the Jewish section of the city—and it is by far the larger and more prosperous section of the population²—towards British sympathies, and it has created a profound effect upon the Moslem mind generally, and probably it will prove the means of quelling any existing faith which the Moslems in Mesopotamia, Persia, and India, may yet be inclined to bestow upon German organization and subtlety.

That Baghdad has been until recently largely subject to German officialdom³ is now well known, but it cannot surely be long before the British Advance crushes, and crushes for ever, the Turco-German forces, so that the whole of Mesopotamia—the Eastern Section of the Promised Land—may fall completely to British Pro-

¹ *Daily Mail*, Nov. 25th, 1915.

² *Ency. Brit.*, Art. “Baghdad.”

³ Vide *Graphic*, November 20th, 1915; also *Standard*, supplement, November 23rd, 1915.

tection, and thence, as always happens under British conquest, it would be opened up to the evangelization of the Gospel, and to the claims of the Cross.¹

This then is the present outlook with regard to the Promised Land, an outlook which betokens for its future great brilliance and glorious spendour. It gives, as we have studied, a satisfactory solution to the problems of prophetic vision. It tells of the development of a vast country, which is destined to be the Spiritual centre of the world, in a sense that it could never be except under the standard of the purity of real Christianity. It will form a natural and traditional home for the Chosen People of God, and it is even now daily being more and more prepared for the reign of Zion's King, who, when He comes, shall reign victoriously, for then it can be said in deed and in truth that "The kingdoms of this world are become the Kingdoms of our Lord and of His Christ; and He shall reign for ever and ever."²

¹Strangely enough the year 1917 is 1,335 Lunar years from the Moslem Hegira, 622 A.D. This is of great importance in view of the British Conquests in Mesopotamia and Palestine, and the Decline of Turkey; cf. Dan. xii. 12. See also p. 144.

² Rev. xi. 15.

CHAPTER XII

PALESTINE

WE now turn our attention to Palestine itself, which has always been the most active part of the Promised Land, and which was regarded by the Old Testament Israelites as being the full extent of their Promised Land¹—for the boundaries given to Abram (before “the Law”) were never realized in the days of the Old Dispensation. Under “the Law” the conditions became modified—but under “grace” the New Covenant, by which our Lord came to confirm the promises made to the fathers,² restored public attention and future hopes to the original and fuller boundaries of the Promised Land.

Palestine itself has from time immemorial been the battleground of nations and the envy of kingdoms, while to this day caravans proceeding from the Nile to the Euphrates still use that same route, which is justly thought to be the oldest road in the world, a route which has always gone through Gaza, the Maritime Plain, Esdraelon, Galilee, Damascus and thence across the Desert. To Thothmes or Rameses, to Alexander or Napoleon, Syria was equally important, because of its strategic situation and its commercial significance. Always was it the link between Africa and Asia, always must it be the bond between East and West.

For many centuries prior to the dawn of Hebrew history, Syria had owned its suzerainty now to the

¹ Deut. xxxiv. 1-4.

² Rom. xv. 8.

Kings of Egypt, and now to the rulers of Babylon, a fact which was entirely due to the unique conditions of its geographical situation, and it will be noticed that these same conditions which brought about the historical relationships of those early centuries, were and are the same geographical conditions which have governed its history throughout the duration of Biblical days.

Before sketching in brief outline the general geography and topography of Palestine, a pause must be made to glance at the names by which it has been called, because when a country is known by different names, additional light may thereby be thrown upon its religion and history.

1. *Canaan*. This is probably a native word and of doubtful origin, but certainly of ancient date. It is not definitely known whether the term is geographical or racial, i.e. whether the Land is named after the Canaanites, or whether the latter are named after the Land. It was noticed by St. Augustine¹ that the word Canaan means "lowland," and it has now been shown by the Tel-el-Amarna Tablets² (where the word is written Kinakhkhi), and by the Nineveh Tablets, and by certain Egyptian inscriptions³ of the Nineteenth Dynasty, that the term is applied to the lowland of the coast.⁴ The Phœnicians at a later date placed the word Canaan on their coins, and even "Phœnician" is the Greek equivalent for "Canaanite." Primarily "Canaan" was applied to the coast, secondarily to the valley of the Jordan,⁵ but generally perhaps to the whole Land. The Canaanites were Semites, of the same race as the Amorites, and probably they each formed different

¹ *Exp. Epist. ad Rom.* xiii.

² 14th Cent. B.C. Tab., Berlin 92.

³ Those of Seti i.

⁴ Vide Hastings, *D. B.*, Arts. "Canaan," "Palestine," etc.

⁵ Num. xiii. 29.

waves of the great Semitic invasions of the third and second millenniums B.C. The language of the Canaanite only differed dialectically, as we know,¹ from that of the Amorites, while from the Hebrew idioms in the Tel-el-Amarna Tablets, the Gezer Tablets,² Moabite Stone, Siloam inscription, Phœnician inscriptions, and the Samaria ostraca³ we prove that one language was common to Hebrew, Canaanite, Moabite and Phœnician, a fact which is perhaps borne out by Isaiah.⁴

2. *Palestine.* This name usually signifies the territory which is situated between the Mediterranean Sea and the Syrian Desert as east and west boundaries, and whose north and south boundaries may be approximately stated at 31° and 33° 20' N. Lat. respectively. The term, however, is a conventional one, and it is generally assumed that Palestine is separated from Egypt by the Wady el 'Arīsh,⁵ and from Syria proper by the Litani river, which is the Leontes of classical days. Biblical writers not infrequently fix the boundaries of their territory by the expression "from Dan even to Beersheba."⁶

The name Palestine is not found in the R.V., but in the A.V. it occurs once as Palestine⁷ and three times as Palestina.⁸ The R.V. more correctly substitutes 'Philistia,' and it is not difficult to see that both Palestine and Philistia are names derived from the Philistines. Technically therefore Palestine⁹ refers (and this was the ancient geographical usage) to the thin strip of

¹ Deut. iii. 9.

² P.E.F. *Quarterly Statement*, April, 1914, p. 94.

³ P.E.F. *Quarterly Statement*, January, 1912, p. 48.

⁴ Isa. xix. 18.

⁵ Vide p. 174.

⁶ Judges xx. 1; 1 Sam. iii. 20. Beersheba was captured by the British in October, 1917.

⁷ Joel iii. 4.

⁸ Ex. xv. 14; Isa. xiv. 29, 31.

⁹ The name Palestine has been applied to the land E. and W. of Jordan only since the introduction of Christianity, and is, as we now understand it, post-Biblical.

coastland which lies S. of Mount Carmel, and which was for so many centuries the home of the Philistines. Strangely enough, the Philistines¹ entered the Land from the N. and N.W. in about the same century as that in which the Hebrews entered it from the E. and the S.E. Each of these nations vied with the other for the possession of the Land, and for its supremacy. The result was that they were continually in collision, and it was only the inspiring counsel of Samuel,² the strategic victories of David,³ and the victorious conquests of Hezekiah⁴ that ultimately acquired for Jehovah's nation the final victory.

In view of the Land being thus named, it is important to observe the greatness and the strength of the Philistine civilization.⁵ We have up to the present been inclined to underestimate the latter, inasmuch as we have only seen the Philistines through the spectacles of Hebrew contempt; the Israelites despised the Philistines, not only because they were uncircumcised,⁶ and practised another religion, which as a matter of fact was a highly developed one,⁷ but because they were the avowed enemies⁸ of Jahweh. That the Philistine civilization was higher than that of the Hebrews, there can now be no doubt, and this for the following reasons:—

(i.) When the Israelites were dwelling in tents, and previously, when they were but slaves in Egypt,

¹ Macalister, *Schweich Lectures: The Philistines—Their History and Civilization*, chapter i; also G. A. Smith, *Hist. Geog.*, chapter ix.

² 1 Sam. vii. 9–17.

³ 2 Sam. v. 19–25, viii. 1; 1 Chron. xviii. 1.

⁴ 2 Kings xviii. 8.

⁵ Vide Driver, *Genesis*, pp. 189–191; also Stade Z.A.T.W., p. 135 ff., Herodotus ii. 104.

⁶ The rite of circumcision was very widespread from earliest times, and was not confined to the Hebrews. The Philistines, Babylonians and Assyrians were uncircumcised, but the Egyptians, Arabs, Edomites, Ammonites and Moabites (cf. Jer. ix. 26) practised the rite. It was regarded as *initiation into manhood*, and as part of the Blood Covenant. Vide Trumbull, *Blood Covenant*, p. 215.

⁷ Macalister, *op. cit.*, p. 90 ff.

⁸ 1 Sam. vii. 13.

the Philistines, who are now thought to be closely linked up with the collapse of the great Minoan civilization of Crete, were a highly developed and civilized people of great seafaring traditions.¹

- (ii.) When the Hebrews were in the Bronze age, it is very probable that the Philistines were in the Iron age, for when the Hebrews wanted iron weapons,² it was necessary for them to go to Philistia to obtain them.
- (iii.) The Philistines were probably the first people to introduce the idea of an architectural temple into Palestine for religious worship.³ It is a noteworthy fact, that with the doubtful exception of the temple at Shechem which may in origin have been Philistine,⁴ the only Palestine temples to which reference is made in the pages of the Old Testament are those dedicated to the deities of the Philistines, such as the temples at Gaza,⁵ Ashdod, Bethshan, and probably Bethcar and the Beth-Dagons. Jahweh was worshipped in the Desert tent; the Canaanite Baalim were appeased and worshipped in their respective High Places⁶—which were open spaces of ground, and very different from the temples—but Dagon, and his compeers in the Philistine pantheon, were honoured with temples of definite structure, closed in with strong roofs, so strong in fact that we are told⁷ that 3,000 persons sat on the

¹ Macalister, *op. cit.*, chap. i., also p. 120.

² Macalister, *op. cit.*, pp. 125, 126; 1 Sam. xiii. 19–22. Vide also Macalister, *History of Civilization in Palestine*, p. 60.

³ Macalister, *op. cit.*, p. 123, 124.

⁴ Jud. viii. 33, ix. 46.

⁵ Gaza was finally captured by the British in November, 1917.

⁶ Robertson Smith, *Religion of the Semites*, pp. 172, 489; Driver, *Schweich Lectures*, pp. 60–67; Macalister, *Bible Sidelights from the Mound of Gezer*; G. A. Barton, *Semitic Origins*, p. 151.

⁷ Jud. xvi. 27.

roof of the temple at Gaza, when Samson destroyed it by leaning upon the wooden pillars of the portico.

It is highly probable therefore that David,¹ who in his early days was very friendly with the Philistines, and with Achish, King of Gath,² first conceived the idea of building a Temple unto Jehovah from studying the Philistine temples, and it is therefore not at all surprising to observe that when Solomon erected the First Temple at Jerusalem, it was modelled and designed in many respects³ like the temple of his non-Semitic neighbours at Gaza.

From these and many other considerations which it is not our purpose to mention here, we deduce the importance of the great Philistine people. Perhaps we may, in keeping with the whole civilized world, owe the alphabet to them⁴—and further excavation and exploration may yet give the key to the Philistine language and inscriptions. The Hebrews may owe to them debts of civilization, the true-hearted worshippers of Jahweh may have borrowed the conception of the Temple from these their agelong enemies; but this we do know, and of this we are indeed certain, that that wonderful Land beyond whose shores have taken place the greatest tragedies in History, and the noblest aspirations in Religion, that Land, which is even now sacred to both Jew, Christian, and Moslem, owes an honourable and eternal debt to the Philistines of old, if for no other reason than this, that it is named after them and to this

¹ David's bodyguard of Cherethites and Pelethites were Philistines : 1 Sam. xxx. 14; 2 Sam. viii. 18, xv. 18.

² 1 Sam. xxix.

³ In other respects Solomon's Temple was Phoenician and Egyptian in style, with Semitic and Babylonian characteristics also. In this way it satisfied the "competition" of the neighbouring religions : cf. G. A. Smith, *Jerusalem*, vol. ii. 65.

⁴ Macalister, *op. cit.*, p. 127.

day breathes the message of their erstwhile occupation, and ultimate defeat.

3. *Land of Israel.* This name occurs in the Bible some thirty times, and is used to designate that portion of the Promised Land which was already possessed by the seed of Abraham. It is parallel to such other terms as "land of Canaan,"¹ "land of the Philistines,"² "land of Midian,"³ "land of Moab,"⁴ "land of the Amorites,"⁵ where any given territory is regarded as the possession of that tribe or race which inhabits it. The expression only occurs once in the New Testament.⁶

4. *Holy Land.* This term occurs only once in the Bible,⁷ and though it is used in this one instance by a Minor Prophet, yet the term is now, and has been ever since the epoch of the Crusaders, only and solely used as a designation for Palestine when the latter is thought of in connection with the Incarnation and Atonement of Christ. In this sense therefore the term "Holy Land" is an expression of reverence and devotion in consequence of the Land being rendered ever sacred by the blessed footsteps of the Son of Man.

5. *The Pleasant or Glorious (R.V.) Land* is the title given to it in the Book of Daniel.⁸ This is an expression of hopefulness born of the weariness of the sufferings in exile. The Jews who were yearning after Restoration, as well as Daniel to whom the great visions of the future were revealed, thought of the glory of the Land, and the brilliant prospects of its future.

Passing therefore from a rapid resumé of some of the more important names by which the Land has been known during the many centuries and vicissitudes of

¹ Jos. xiii. 4.

⁵ Num. xxi. 31.

² Gen. xxi. 32.

⁶ Matt. ii. 20, 21.

³ Ex. ii. 15.

⁷ Zech. ii. 12.

⁴ Deut. i. 5.

⁸ viii. 9, xi. 16, 41.

its fortunes, we are in a better position to view many of the chief geographical features of Palestine, a knowledge of which is essential to the better understanding of its religion and prophetic importance.

Just as history is inseparable from religion,¹ so history is inseparable from the environment, the geographical situation and the general circumstances of its country. A rapid survey of the various countries of Europe to-day, when studied from this point of view, will go a long way to explain the religious and historical developments of their respective nations and peoples ; and just as environment tends to form the character of the individual, so does the geography of a country help to outline and develop the main features of its history.

And in no instance does this principle apply so definitely and so regularly throughout the ages as it does in the case of Palestine. Had it not been for the geographical circumstances of Palestine, the history of the Old Testament could never have been what it is. Were it not for the unique topography of the Land, the Hebrew religion could not have existed.

Hence we notice that it is the strategic situation and the geographical conditions of Palestine which have given it an importance that has never been acquired by other countries, even as it has been the inheritance of a people who, alone, are the chosen of God. "The God of the Jews," Cicero is reported to have said,² "must be a little God, since He has given His people so small a land." But though a tiny country, not more than 180 miles in length, and on an average of about 80 miles in breadth, it has possessed many other qualifications which have rendered it supreme among lands. Its diminutive size and its narrow bounds have enhanced rather than hindered the privileges and opportunities which

¹ Vide p. 184.

² Von Raumer, *Palastina*, p. 25.

it alone possessed of revealing to the world the Truth of the "one Lord, one Faith, one Baptism,"¹ so that the God of the Hebrews, instead of being "a little God," has become recognized as the Lord of all the earth,² and "the King for ever and ever,"³ "whose dominion is an everlasting dominion, and his kingdom from generation to generation."⁴

The geographical significance of Palestine, and the rôle which it has consequently played in the formation of the World's Religion is due to two features of noteworthy interest, and they may be classified under the headings of

- (a) The External boundaries, and
- (b) The Internal divisions } of the Land.

(a) *The External boundaries* of Palestine are of extreme importance with regard to the strategic position of the Land itself. On the west Palestine is bounded by the Mediterranean Sea—"the great sea toward the going down of the Sun"⁵—or as it is elsewhere termed the "hinder (western R.V.) sea,"⁶ while on the east it is bounded by the great Arabian Desert which stretches as far as Mesopotamia.

The western boundary of Palestine has more than proved its utility and defence from prehistoric times. The Syrian coast-line is naturally divided into two sections which lie N. and S. of Mount Carmel, and while the greatest maritime nation of ancient days—the Phœnicians⁷—made the Northern coast their base for those mighty sea exploits and colonizing developments by which

¹ Eph. iv. 5.

² Jos. iii. 11; Micah iv. 13; Zech. iv. 14, vi. 5.

³ Ps. x. 16.

⁴ Dan. iv. 34.

⁵ Jos. i. 4.

⁶ Zech. xiv. 8.

⁷ Herodotus i. 1; ii. 44; iv. 42; vii. 89. Homer, *Iliad* vi. 290. G. A. Barton, *Semitic Origins*, pp. 315 ff. Paton, *Early History of Syria and Palestine*, ch. v. Breasted, *Ancient Records of Egypt*, vol. ii. p. 196, iii. p. 47, iv. pp. 34-37.

they extended their civilization to the Northern shores of Africa and even to the distant West,¹ yet the coast-line south of Carmel was neither used by the Phœnicians, nor by any of those agricultural tribes that lived beyond its shores, whether they were Philistine, Canaanite, or Hebrew. The reason was because its natural inhospitality² quite precluded the possibility of there being any permanent harbours, and this circumstance, together with the fact that the Syrian coast has been largely formed by drifts of sand and mud brought down by the river Nile,³ to which may be added the influence of winds that have constantly prevailed from the southwest, has prevented the opportunity for any foes to invade Palestine, and disembark an army south of Mount Carmel. This western boundary, therefore, acted as a barrier and a protection, a fact which is proved, inasmuch as History never tells the tale of any invasion across this barrier. The conquests of the Philistines, of Alexander, of Pompey, of the early Crusaders, and even of Napoleon—that is to say the great invasions to which Palestine has been subject from the west—were all rendered possible alone by approach through Asia Minor on the north and north-west, or by Egypt on the south-west.⁴

It may be urged against this argument that Joppa is a very ancient seaport; for not only does tradition place the story of Andromeda and the Sea-Monster there, but Egyptian tribute lists of Thothmes III mention the city by name, it being at that time a town of great antiquity.⁵ But there is no doubt that just as Joppa to-

¹ i.e., to Malta, Spain, and Cornwall in Britain. The best account extant of Phœnician traffic is *Ezekiel xxvii, xxviii.*

² G. A. Smith, *Historical Geography of the Holy Land*, pp. 127–133.

³ *Ibid.*, p. 128.

⁴ That is why Sir Archibald Murray, and later on Sir Edmund Allenby, led the British Advance towards Jerusalem along the south-west route.

⁵ Vide Hastings, *D.B.*, Art. "Joppa."

day possesses a harbour which, as all travellers and tourists know only too often to their cost, is notoriously dangerous, so in ancient times it must have shared the same degree of incapability and inhospitality as was the lot of other towns along the coast-line. The scanty references to it in the Old Testament¹ in no way conflict with this view, and it is safe to say that Joppa as a harbour was only used for trading with such commercial centres as the Ægean, Sicily,² and Tarshish.

The eastern boundary, the great Arabian Desert, acted at one and the same time as a national defence, and as a great highway by means of which the Babylonians, and the Assyrians could wage their wars against the inhabitants of Palestine and Egypt. While, therefore, the eastern boundary of Palestine has always contained the tracks along which commerce was carried, and along which its relentless foes at times swept down into the Land from their precincts across the Desert, yet that same desert plateau has necessarily acted as a natural barrier, which has always tended to protect Palestine, and to prevent any undue communications or negotiations from taking place between its inhabitants and those of the Euphrates Valley.

(b) *The Internal divisions.* It is usual to state that between the external boundaries of the Sea and the Desert, the Land naturally falls into a series of four parallel divisions,³ each of which, instead of being a regular and symmetrical feature, is irregularly modified and broken, a fact which more than anything else has

¹ Jos. xix. 46; 2 Chron. ii. 16; Ezra iii. 7; Jonah i. 3. Joppa, being in Philistine territory, never belonged to the Hebrews before the exile. It was captured by the British in November, 1917.

² Assuming that Elishah is Sicily, Gen. x. 4; 1 Chron. i. 7; Ezek. xxvii. 7.

³ Robinson, *Physical Geography*, p. 17; Henderson, *Palestine*, pp. 15-21; G. A. Smith, *ibid.*, pp. 49 ff.

tended to outline the circumstances of the history of the Land.

These four divisions are termed :—

The Maritime Plain, The Central Range, The Jordan Valley, The Eastern Range; and it is the relationship of the one to the other, together with the superior position, advantages, and modifications, of the great Central Range, which have done so much to create the mighty influence of Palestine, and to beget that religious environment which has become the cradle of Divine Truth.

The general features and physiognomy of the Land are more remarkable for its size than perhaps are those of any other country on the face of the earth, a circumstance which is comparable with the fact that Palestine has been the theatre of the most momentous events in the world's history, and has been both "a sanctuary and an observatory."¹

i. *The Maritime Plain*, which starts North of Carmel, in the neighbourhood of Sidon and Tyre, follows the coast southwards. It is broken for a while, as its course is arrested by the promontory of Carmel, but widens out to the maximum breadth of 20 miles into the Plain of Sharon, and then it embraces Philistia. South of Gaza² the Maritime Plain loses itself as it merges into the Desert, not far from the border of Egypt.

It is a portion of the Land which has always been famous for its unostentatious beauty,³ and for its rich alluvial soil.⁴ That it lies low, rarely rising by gentle undulations to a height of more than 250 ft. above sea level, lends a contrast to the greater heights and to the ruder beauties of the Central Range. In close touch with the blue waters of the Mediterranean, edged by the sands whose foaming wrath prevents the possibility of

¹ G. A. Smith, *ibid.*, p. 112.

² Vide p. 174.

³ Isa. xxxv. 2; Song of Sol. ii. 1.

⁴ Judges xv. 5.

any seafaring exploits, the Maritime Plain has nevertheless proved itself to be one of the most important districts of the Land. One can never forget that the same strip of coast-line and the same belt of fertile country has been one of the most famous war-paths of the world. It has been from time immemorial the great highway between Africa and Asia—the blood-stained road made famous by the armies of Thothmes III, Rameses II, Sennacherib, Nebuchadnezzar, Cambyses, Alexander, Titus, Saladin, and in more recent times of Napoleon, and now of Allenby.

We understand thus far why it was that the Philistines were at home upon its fertile soil, protected by the sea on the one hand, and by the rising hills of the Shephelah¹ on the other, and why they made it for so many centuries their stronghold. We can just as easily appreciate the reason why the Children of Israel who became more securely planted amid the barer heights of the Central Range, were ever jealous of the people of Philistia, and envious of the fruitfulness of its plain which has been a granary of corn for millenniums.

The upper portion, which is known as the Plain of Sharon, was formerly one vast expanse of forest, which must originally have stretched as far as from Carmel to the Plain of Ajalon.² The Septuagint translates Sharon by “drumos” ($\deltaρυμὸς$),³ and Josephus⁴ speaks of it as “the place called the Forest,” and Strabo⁵ as “a great forest,” and similar references to it are made by the Crusaders and by Napoleon.⁶ But as you quit the glorious

¹ Shephelah means “lowland”: vide G. A. Smith, *ibid.*, chap. x.; cf. Jos. xv. 33; 2 Chron. xxviii. 18; Obad. 19.; Zech. vii. 7 (R.V. in each case). The Hebrews inhabited the Shephelah but never the Maritime Plain.

² G. A. Smith, *ibid.*, p. 148.

³ Isa. xxxv. 2, xxxvii. 24, lxv. 10; cf. also 2 Kings xix. 23.

⁴ Wars i. xiii. 2.

⁵ xvi, δρυμὸς μέγας τοις.

⁶ See further, G. A. Smith, *ibid.*, p. 148.

Plain of Sharon and proceed in a southerly direction, the suggestion of the forest growth is gradually forgotten as you chance upon the rich cornfields, and orange groves, and the graceful palm trees which are among the essential delights of Philistia itself. If the wind is westerly, the sweet scent of the Jaffa orange blossoms will be easily carried a few miles inland,¹ and very pleasant is the loveliness as you ramble over the golden cornfields, as you trample down the brilliant poppies, as you pluck the blood-red anemones,² and as you lazily bask in the sunshine, and enjoy the prevailing sense of peace and beauty.

The daughters of the land who frequent the Arab villages to-day,³ with their dignified deportment, their costume of richly embroidered celestial blue, with its long white veil, add to the natural fascination and to the old-time beauty of the surroundings. As always, the customs of ancient days provide the routine of the present, and the life of the people is still nothing without the idyllic romance of the village well,⁴ around which centres all the old interest and charm as the village maidens let down their pitchers to quench the thirst of the weary traveller⁵ in such "a dry and thirsty land."⁶

2. *The Central Range* is that important strip of mountainous country which stretches from the Lebanon Mountains in the North to the hill country of Judaea in the South, finally spending itself in the Negeb, or South Country, whence eventually it is lost in the Desert of the Wanderings. The importance of this great range⁷ cannot be over exaggerated, separating as it does the

¹ This in the writer's experience.

² Tristram, *Natural History of the Bible*, pp. 464, 465; Matt. vi. 28, 29; Luke xii. 27.

³ P.E.F. *Quarterly Statement*, January, 1913, p. 8.

⁴ Gen. xxiv. 18.

⁵ Cf. John iv.

⁶ Ps. lxiii. 1.

⁷ It was known as the Mount of the Amorites, Deut. i. 7.

sea coast and the Maritime Plain from the Jordan Valley and the great Eastern Plateau.

Geographically the Central Range is the developed offshoot or continuation of the famous Lebanons. The latter really consist of two nearly parallel ranges, which are separated from each other by a valley¹ formerly called Coele-Syria, containing within its embrace the youthful streams of the Leontes (Litani) and the Jordan. The Western Range is dominated in the S. by Mount Lebanon which rises to the height of 6,070 feet, while the Southern portion of the Eastern section² is crowned by Mount Hermon, which claims the nobler height of 9383 feet, and which it is customary to equate with the Mount of Transfiguration.³

The Lebanons were always praised by the sacred writers for their natural beauty, their wooded glory, their famous cedars, and their practical fruitfulness.⁴ The name, from the root “lābān” which means “white,” was given to the range because parts of it are seldom, even in the hottest summer, free from snow,⁵ and in many different districts of Palestine how grand is the view, whether seen from Carmel, Galilee, the Jordan Valley, or the Hauran, as the Eastern sun shines with all its fulness upon the glistening snows of Mount Lebanon, or upon the white mantle of Hermon! The Lebanons are regarded in Scripture⁶ as forming the Northern border of the Land of Israel, and they were therefore of strategic value as marking the great and defensive outpost on the North. Furthermore their importance from a Hebrew point of view was enhanced by the fact that Solomon’s

¹ Jos. xi. 17, xii. 7.

² Known in ancient times as “Lebanon toward the sunrising.”
Jos. xiii. 5, and now as “Anti Lebanon.”

³ Matt. xvii. 1; Mark ix. 2; Luke ix. 28.

⁴ Ps. lxxii. 16; Cant. iv. 11; Isa. xxxv. 2; Hosea xiv. 7.

⁵ Jer. xviii. 14.

⁶ Deut. i. 7, xi. 24; Jos. i. 4.

Temple at Jerusalem was largely constructed of "cedar trees, fir trees and alnum trees out of Lebanon."¹

The Lebanon Ranges are continued in a southerly direction on either side of the Jordan Valley or the Ghor.

On the west, the range consists of "a long deep wall of limestone, extending all the way from Lebanon in the north to a line of cliffs opposite the Gulf and Canal of Suez—the southern edge of the great Desert of the Wanderings."² Whereas the Lebanon is a lofty range running north and south, "in Upper Galilee it descends to a plateau walled by hills; in Lower Galilee it is a series of still less elevated ranges, running east and west. Then it sinks to the Plain of Esdraelon, with signs of having once bridged this level by a series of low ridges. South of Esdraelon it rises again, and sends forth a branch in Carmel to the sea, but the main range continues parallel to the Jordan Valley. Scattering at first through Samaria into separate groups it consolidates towards Bethel upon the narrow table-land of Judæa with an average height of 2,400 feet,³ continues so to the south of Hebron, where by broken and sloping strata it lets itself down, widening the while, on to the plateau of the Desert of the Wanderings. This Western Range is the Central Range, for it, and not the Jordan Valley, is historically the centre of the Land."⁴

3. *The Jordan Valley* is one of the most striking valleys upon the surface of the earth, and it has largely helped towards the building up of Palestine, and the formation of its life and history. It begins to sink beneath the level of the sea south of the Lebanons. At Lake Huleh⁵ the Valley of the Jordan is 7 feet *above* the sea

¹ I Kings v. 6; ² Chron. ii. 8.

² G. A. Smith, *ibid.*, p. 47.

³ The average height of Jerusalem is 2,400 ft. above sea level. The Mount of Olives is 2,700 ft. high. cf. Ps. cxxv. 2.

⁴ G. A. Smith, *ibid.*, pp. 47-48.

⁵ Lake Semechonitis of Josephus, *Wars*, III. x. 7; *Wars*, IV. i. 1, and undoubtedly Waters of Merom, Jos. xi. 5, 6. Its locality is famous for papyrus plant. Vide A. Deissmann, *op. cit.* pp. 21 ff.

level ; at the Sea of Galilee it is 680 feet *beneath* sea level. The river Jordan in its winding course then commences to rush in mad haste on its downward plunge, so that in less than 70 miles as the crow flies (but covering a distance of about 200 miles in reality), it precipitates itself into the Dead Sea,¹ at a level of 1,292 feet beneath that of the Mediterranean, whence all egress, except by evaporation, is impossible.

After this, the Jordan Valley proceeds to rise to a height of nearly 300 feet above the sea, only to sink again slowly to the Gulf of Akabah. Of course it must be understood that the name Jordan Valley, or Ghor,² is lost at the south end of the Dead sea, the whole length from Lebanon to Akabah being known as the Jordan-'Arabah Valley.

4. *The Eastern Range* is separated from the Western Range by the Ghor, and lies consequently on the east side of Jordan. It is really the continuation southwards of the Mount Hermon, but maintains continuously the average altitude of 2,000 feet above the sea, so that it lies about 7,000 feet lower than the summit of Hermon. It stretches thus "across the plateau of Hauran, to the great cleft of the river Yarmouk : is still high, but more broken by cross valleys through Gilead ; and forms again an almost level table-land over Moab. Down the west of Hauran, on the margin of the Jordan Valley, the average level is raised by a number of extinct volcanoes, which have their counterparts also to the south and east of Damascus, and these have covered the limestone of the range with a deep volcanic deposit as far as the Yarmouk. South of the eastern line of volcanoes runs the Jebel Hauran,

¹ For variation in Dead Sea level, vide *P.E.F. Quarterly Statement*, articles by Dr. E. W. G. Masterman; also for Dead Sea, *P.E.F. Geological Memoir* by Hull, pt. v. chap. i.; Dawson, *Modern Science in Bible Lands*, 472 ff.; cf. also Tacitus, *History*, v. 6.

² Ghor = Depression.

or Druze Mountain, as it is called from its latest colonists, and forms the boundary in that direction—the eastern boundary of Syria. Farther south the range has no such definite limit, but rolls off imperceptibly into the high Arabian Desert.”¹

A brief survey thus of some of the external and internal features of Palestine has helped us to understand the magnificent way in which the Land has served in the past to satisfy all the conditions requisite for the prominent way in which it has hitherto influenced the tide of the world’s history.

It has brought into contact the representatives of the world’s greatest and proudest empires, it has challenged the world’s greatest religion, it has formed the fulcrum upon which have balanced the competitive attractions of East and West. It has united the contradictory fascinations of Jew and Gentile, even as it has combined the opposite extremes of heat and cold, for, as Professor George Adam Smith says, with regard to thefeat of Benaiah,² “where else than in Palestine could lions and snow thus come together?”³

Palestine indeed has, apart from many other causes, become glorious, because it was the earthly abode of Jesus the Messiah, even as Palestine itself, physically, has always in silent eloquence revealed itself to be a type of Christ. For it may be pointed out that the river Jordan rises in the neighbourhood of Hermon, its springs welling up from the ground which is soaked with the continual melting of the snows above. In other words, pure as the snow, the Jordan water has originally come from the Heavens ; it then proceeds through Upper Galilee, until it falls to the lower level of the Sea of Galilee which it continuously feeds.

¹ G. A. Smith, *ibid.*, p. 48. ² 2 Sam. xxiii. 20.

³ *Ibid.*, p. 65.

Here we have a picture of Christ, who came from the right hand of the Father in Heaven, and entered this life of ours born of a pure Virgin, just as the Jordan issues forth from its sources.

The Sea of Galilee is shaped like a heart; and the view of it, exquisite beyond expression, when seen from Safed, or from the hills above Tiberias, well displays this singular likeness. Now Nazareth lies *exactly* upon the same latitude as the south end of the Galilean Lake, and the whole of the district of Galilee answers to the beginning of our Lord's Ministry, when He first began to display the Divine Heart of eternal Love, as He healed the sick, and raised the dead, and preached the gospel of the kingdom.¹

Then, as the Jordan flows southwards, it quits the neighbourhood of Galilee, and prepares to take its final and downward plunge into the Dead Sea. So our Lord, after the completion of His Galilean Ministry, " stedfastly set His face to go to Jerusalem,"² and it will be observed that Jerusalem lies *exactly* upon the same latitude as the north end of the Dead Sea.

The southern and downward course of the Jordan is a picture of the approaching Passion of the Lord, as " His hour "³ drew nigh, and as the shadow of the Cross became more clearly revealed. Just, therefore, as the Jordan plunges into the Sea of Death,⁴ so we have the picture of our Lord's entry into Jerusalem, to be " delivered into the hands of men,"⁵ and to be crucified. And as the Dead Sea is the lowest depression upon the

¹ Matt. iv. 23-25.

² Luke ix. 51.

³ Vide above, p. 21, note.

⁴ Dead Sea=Salt Sea, Gen. xiv. 3; Num. xxxiv. 12; Deut. iii. 17; Jos. iii. 16; but salt=type of Blood—see Trumbull, *Threshold Covenant*, pp. 5, 20. Hence the Dead Sea is a type of our Lord's Blood.

⁵ Mark viii. 31; Luke ix. 44.

crust of the earth, and as the bottom of the sea is another 1,310 feet beneath the level of the surface, so our Lord not only "descended into Hell,"¹ but also went down into the depths of the deepest hell, that He might rescue the perishing, save the dying, and bestow God's gift of eternal life² upon us all.

But the picture is not yet complete; and to study further the type, it will be remembered that the Dead Sea has no outlet, and that the river Jordan ceases to be a river after its reception by the dead waters of the salt sea. What then happens to the sea? Does it overflow its banks, since the Jordan is daily pouring in its 6½ millions of tons? No, being in a sub-tropical climate, it is all day long subject to the burning fierceness of the Eastern sun, and the latter, by the process of evaporation, raises the water heavenwards again, whence it had originally come. So Christ, "whom God raised from the dead,"³ ascended into Heaven, and sat down for ever at the right hand of the Father, whence He had formerly proceeded.

Before concluding this chapter it may be well to show that Palestine, which has been so closely associated with man's Redemption, and with the history of Christianity, is yet to undertake its privileges and responsibilities, together with the whole of the Promised Land, in view of the speedy fulfilment of Prophecy, and in consequence of the Second Coming of our Lord.

This, therefore, helps us to understand that the Land, apart from dismissing the Turk, and from welcoming once again the Return of the Chosen People, has to undergo a topographical and geological change.

The prophet Zechariah tells us that "His feet shall stand that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall

¹ 1 Peter iii. 19, 20.

² Rom. vi. 23.

³ Acts iv. 10.

cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south."¹ This we know to be a prophecy that so far has not been fulfilled, and therefore is in keeping with many other prophecies which are yet to receive their fulfilment. We can study it in the light of modern science, and past history, as two infallible guides.

Now there are, on the average, at least 30,000 earthquakes registered each year by scientists,² as they are recorded by the seismic instruments. Of these only two or three ever reach the attention of the public, and then it is very seldom that any one of them should ever approach the disastrous proportions of "Messina,"³ when it is said that 240,000 people perished upon that occasion.

But earthquakes, as we know, have played a very prominent part in the geological and topographical formation of Palestine.⁴ When riding through Galilee, and travelling across Hauran,⁵ the writer has observed the great amount of volcanic matter, still scattered over the surface of the land, and still telling its tale of past seismic eruptions. "The hot and sometimes sulphurous springs in the neighbourhood of the Lake of Galilee are also evidences of slumbering subterranean fires. The testimony of history that this region has been the centre of severe earthquakes is supported by the terrible destruction and overthrow of all the ancient remains."⁶

¹ Zech. xiv. 4.

² Vide Arrhenius, *Worlds in the Making*, chap. i.

³ December, 1908.

⁴ For earthquakes in the Bible, vide Ex. xix. 18, Num. xvi. 31, 1 Sam. xiv. 15, 1 Kings xix. 11, Amos i. 1, Zech. xiv. 5, Matt. xxvii. 51, Acts xvi. 26, iv. 31.

⁵ Mentioned in Ezek. xlvi. 16, 18. Hauran is a beautiful but treeless country inhabited now by the Druzes.

⁶ Dr. E. W. G. Masterman, *Studies in Galilæe*, p. 5.

Now the study of a sectional view of the country east and west of Jerusalem will show that the land rises gently from the Maritime Plain across the Shephelah, at first gradually, and then more severely as far as Jerusalem in the Central Range. But on the east of Jerusalem the ground falls very abruptly from the Mount of Olives towards Jericho and the Jordan Valley ; which, as we have seen above, lies with the Dead Sea 1,292 feet beneath the level of the Mediterranean. The land rises more precipitately on the east side of Jordan and the Dead Sea, forming the high table-land of Moab.

This peculiar stratification was caused by earthquake¹ formation, in which a great wedge was forced up forming the heights round Jerusalem, and thereby causing the great depression of the Jordan Valley.² It is worthy of note that, according to the committee appointed by the British Association a few years ago³ for the investigation of earthquakes, it has been proved that the eastern part of the Mediterranean Basin, and generally the country between the Alps and the Himalayas—and this necessarily includes Palestine—is one of the most prominent of the earthquake zones in all the world.⁴ If it is therefore not surprising that seismic changes should have caused the present conditions of Palestine, it will not surprise us if an earthquake will once again cause a great change, and that so mighty that it will considerably alter the whole geological condition of the Land, rendering it more compatible with the future greatness of Zion.

Now beneath the “ Dome of the Rock ” in Jerusalem, and right under the Temple Area, there are said to be

¹ On earthquakes in Palestine vide G. A. Smith, *Jerusalem from the Earliest Times to A.D. 70*, vol. i. chapter iv., also Prof. Hull, Art. “Earthquake,” Hastings, *D. B.*, vol i., pp. 634, 635.

² This fault took place probably in the later Eocene period.

³ Vide Arrhenius, *ibid.*

⁴ It is second to Japan.

pent up large quantities of water.¹ If we were able to explore more carefully in Jerusalem, and excavate under this most interesting site, there is no doubt that great results would ensue, and it is to be urged that such excavations may soon take place, now that the Holy City is finally liberated from the power of the Turk.

When the earthquake comes which shall create a fissure in the Mount of Olives, it may also liberate this natural cistern of water, causing it to flow out southwards. Now, exactly south of the Temple area, and outside the city wall, beneath the slopes of the hill that once was the city of David, there is a well known pool. This is the Pool Gihon, by the side of which Solomon was consecrated king.² It was from early Semitic times the only water supply which the city of Jebus—or Jerusalem—ever had, and therefore it has always been more than sacred to the inhabitants. It may in all probability be identified with the Pool of Bethesda,³ but is known to-day as the Virgin's Fountain. It is an intermittent spring : when the water rises inside the Rock, it syphons beneath the ground, and percolates into the channel which leads to the Virgin's Fountain, and from which there has been excavated the shaft that is undoubtedly the “gutter” or gully up which Joab climbed into the Jebusite stronghold, or Zion.⁴ It is the constant syphoning of this water which causes the intermittence, and it was doubtless the same phenomenon which led the Jews to believe that “an angel went down at a certain season into the pool and troubled the water.”⁵

¹ “Letter of Aristaeas”; vide Swete, *Introduction to Old Testament in Greek*, p. 535, also Tacitus, *Hist.*, v. 12.

² 1 Kings i. 32–40.

³ John v. 2, vide G. A. Smith, *Jerusalem*, vol. i. pp. 87, 91, 116
118, vol. ii. pp. 564–567.

⁴ 2 Sam. v. 8; 1 Chron. xi. 6.

⁵ John v. 4.

When therefore the earthquake lets loose this water in greater quantities, it will satisfy the vision of Ezekiel¹ literally, and it will also comply with the requirements of Zechariah.² For we read that "living waters shall go out from Jerusalem, half of them toward the former sea, and half of them toward the hinder sea."

Now the "former" sea is the astronomical term for the Dead Sea, and the "hinder sea" for the Mediterranean.³ But the Mount of Olives blocks the way on the east, and the water cannot flow through the Mount of Olives; hence the same seismic change, which we think shall let loose the water in Jerusalem, will also make the way clear for it to flow eastward by disrupting the Mount of Olives, and by forming a cañon or gorge through it. This is the same event whose forthcoming probability is predicted by the prophet Joel also—for he says: "And it shall come to pass in that day that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with water, and a fountain shall come forth of the house of the Lord, and shall water the Valley of Shittim."⁴

The living waters will thus flow "from under the threshold of the house eastward,"⁵ through the fissure in the Mount of Olives, and across the north end of the Dead Sea (whose whole locality, the Ghor included, will probably become raised and changed), and thence by the Valley of Shittim across the Desert.

This phenomenon will give life to the Dead Sea. The latter will lose those unique chemical qualities, which it possesses, of saline, sulphureous, and bituminous

¹ Ezek. xlviij.

² Zech. xiv. 4-8.

³ See pp. 30-32.

⁴ Joel iii. 18; cf. also Num. xxv. 1, xxxiii. 49; Jos. ii. 1, iii. 1.

⁵ Ezek. xlviij. 1.

properties,¹ and it will be at once "healed,"—that is to say, it will be hereafter a fresh-water lake in which "a very great multitude of fish" shall live, and upon whose banks "shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed."² From the Valley of Shittim it is more than probable that the waters will flow across the Desert towards the Euphrates and Mesopotamia. This may prove to be a large canal—and artificial means may be employed to develop it to the utmost advantage—and it will afford a way of water communication between Jerusalem and the Persian Gulf.

But we gather that the same seismic changes will also provide a waterway between Jerusalem and the Mediterranean Sea, for the "living waters shall go out from Jerusalem—half of them toward the former sea, and half of them toward the hinder sea."³ We therefore see the importance of all that this implies.

Jerusalem, the centre of the world—the great Metropolis for all nations, "the joy of the whole earth,"⁴ containing the Royal Throne upon which Zion's King shall reign, will in those glorious days indeed be "a praise in the earth."⁵ Her people shall be "a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God"⁶ and "Israel shall blossom and bud, and fill the face of the world with fruit."⁷ This, then, is why

¹ The Dead Sea now contains about 25% saline and other solids, compared with the water of the ocean that contains only 5%. The writer has bathed and swum in the Dead Sea, and even taken one unfortunate mouthful of water. Tacitus, *Hist.* v. 6, says, and so the Arabs, that birds cannot fly over the Sea, but this is untrue.

² Ezek. xlvi. 6–12. See further, Conder, *Tent Work*, Tristram, *Land of Israel*.

³ Zech. xiv. 8.

⁴ Ps. xlvi. 2.

⁵ Isa. lxii. 7; cf. Mat. v. 35.

⁶ Ibid. lxii. 3.

⁷ Ibid. xxvii. 6.

it is necessary in the providence of God for Jerusalem and Palestine to undergo great changes, changes which shall also apparently materially affect and alter the present conditions of Egypt and the Nile.¹

Jerusalem, the centre of the world's railway systems, in touch also with the Mediterranean Sea and the Persian Gulf, by a waterway stretching right across the Desert² from one sea to the other, shall then become worthy of her glorious traditions and of her brilliant future.

And if the Land of Israel, as Delitzsch³ reminds us, in the words of the Talmud⁴ is "beautiful as a gazelle—for when it is inhabited it stretches like the skin of a gazelle," we know that it is yet destined to "blossom as the rose,"⁵ and to contain the world's Paradise,⁶ whither "all nations shall go up from year to year, to worship the King, the Lord of Hosts."⁷

¹ Isa. xi. 15, xix. 1-10.

² Isa. ii. 2, xxxv. 6-10, xli. 18, xlvi. 18-20.

³ *Jewish Artisan Life in the Time of Christ*, p. 7.

⁴ Jerusalem Talmud, Taanith 69a, *Venetian Edition*.

⁵ Isa. xxxv. 1.

⁶ Isa. lx. 9-15.

⁷ Zech. xiv. 16, 17.

CHAPTER XIII

THE JEWS

THE study of the origin of nations is of fascinating interest. But it is not given to every race to learn the story of its own earliest history, neither can the traditions of its prehistoric legends always be verified as the foundation truths of actual history.

We may be uncertain about the various elements of which the continental peoples of Europe are composed, and according to some writers¹ they may be allotted into the Nordic, the Alpine and the Mediterranean races; while there are others² who hold that the substratum of all the population of Europe is composed of the Mediterranean race.

But when we think of the Jews, there can be no doubt whatsoever in our minds that they are a race whose Semitic origins³ and history have been known and predicted, traced and preserved, from very early times down to the present day.

It is quite impossible in a work of this kind to give any adequate account of Jewish history, or to trace the outline of Hebrew events connected with the Old Testament, the New Testament, and the years that elapsed between their respective periods. Where necessary, and in view of the général subject of this

¹ Ripley, *The Races of Europe*, chap. vi., pp. 121–130.

² Sergi, *The Mediterranean Race*.

³ Vide J. L. Myres, *Dawn of History*, chap. v.; G. A. Barton, *Semitic Origins*, chap. i. ii. iii.; Elliott Smith, *Ancient Egyptians*, pp. 61, 131–148.

book, we have outlined a little Hebrew history, in so far as it has been dealt with in the prophetic Scriptures; but for further information the reader is referred to a list of books in the Bibliography.¹

It is, however, equally impossible to justify our line of thought without devoting one chapter definitely to the subject of the Jews.

If they are a small people with regard to numbers—and there are probably less than 14 millions of them in the world to-day—they are great in the annals of the human race.

It is not always the large kingdoms and proud empires which have done most for the world—and we are living in a day when great nations have gone to war to preserve the integrity of smaller kingdoms—but it is sometimes those who are “few in number”² that have turned the balance in favour of progress and blessing, to the overthrowing of tyranny and despotism.

Now the Jews are the most remarkable people of the day. Not that they are more remarkable now than they have ever been in the course of their chequered career, but the fact remains that the Jews have always been unique in history.

With a pure descent, and possessing a peculiar personality that is quaintly subject to habits of a clannish character, the Jews are unrivalled among the races of the world.

Always temperate, of high moral character, and exceedingly law-abiding, the Jews make excellent citizens and splendid patriots. It may be fairly stated that the best friends which the British have are the Jews, so that the latter are proving themselves to be the staunchest of allies in the War.

With an unbroken descent—and Jewish blood is the

¹ Appendix A.

² Deut. iv. 27.

purest and noblest in the world—the Jew has almost had the monopoly of Religion. He is said to belong to “a God intoxicated race,” and if he came back from his Babylonian exile¹ as a zealous worshipper of the one God, even to a Pharisaic extent, he has consistently maintained that same monotheistic attitude until the present day. Where other nations therefore have failed to interpret in their conscience the truth of the one God, the Jews have zealously and faithfully clung to their traditions and observed their beliefs.

It is undoubtedly a paradox that so monotheistic a people should have been chosen of God to bring forth the Saviour of the World, who came to reveal the truths of the Triune God ; but if extremes meet, the paradox is explained by the fact that Christianity, “neither confounding the Persons, nor dividing the substance,”² fulfils the ideal of Judaism, and thus in no way contravenes its monotheism, nor contradicts its aspirations.

That the Jews have always been great sufferers none can deny. That they have been more terribly persecuted in Christian days than in pre-Christian days, all must admit, since the verdict of history has only one tale to tell.

But if it may be asked why the Jews have suffered such terrible burdens, it may be somewhat difficult to find a satisfactory answer, though experience proves that there are certain objections which are always being brought forward against the Jews. It may therefore be helpful to deal with one or two such objections here :—

(i). *That the Jews crucified Christ.*

¹ The Jews who returned from exile were nationally of the Tribe of Judah, to which was attached the Tribe of Benjamin: cf. 1 Kings xi. 29–40, xii. 21, and Ezra throughout. Josephus says “the word Jew “is the name they were called by from the day that they came up from Babylon,” *Ant.*, xi. 5, 7. See also Fairweather, *From the Exile to the Advent*, pp. 35, 36.

² Athanasian Creed. This clause was framed against Sabellius and Arius.

This is perfectly true, for “the Jews killed the Lord Jesus and their own prophets . . . but the wrath is come upon them to the uttermost.”¹ They themselves know that the greatest mistake which they ever made was the rejection of Christ, and they know that God’s wrath has been visited upon them in consequence. But is it fair that the Jews of to-day should be blamed and ill-treated for what their ancestors did many centuries ago? Besides, the Second Commandment says, “I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate Me, and show mercy unto thousands of them that love Me and keep My commandments.”² This means that the guilt of any one generation is not to be laid at the doors of the descendants after the third or fourth generation that follows it. Now it is generally assumed that there are in the average three generations to a century—so the Jews who lived in the second century after Christ, were free from the criminal blame of the Crucifixion. How much more then should all the succeeding generations have been void of such blame?

Again, while we admit that the Jews rejected their Messiah; and that they were responsible for the Crucifixion, for they said “We have a law, and by our law He ought to die, because He made Himself the Son of God,”³ there were others who also had their share in the blame. Was Pontius Pilate a Jew? Was King Herod a Jew? Were the Roman soldiers Jews? No, it was the world which crucified Christ, for He was “the Lamb of God which taketh away the sin of the world”⁴—but the Jews became the responsible factor through

¹ 1 Thess. ii. 14–16.

² Ex. xx.; Deut. v.

³ John xix. 7.

⁴ John, i. 29.

which the sin of the world was borne upon Him.¹ Therefore in defence of the downtrodden Jews it may be stated that their persecution is in this sense an injustice.

(ii). *That the Jews are fond of money.*

It is often hurled against the Jews that they drive sharp bargains, and that in short, money, its making, its possession, and its hoarding, is their god. It is of course quite true that the Jews have a wonderful financial ability, and it is equally true that the Jews are often very wealthy. But while there may be no one so rich as a rich Jew, yet on the other hand there is no one so poor as a poor Jew. In Persia for example the saying is “as poor as a Jew.”

But it may be asked why are the Jews so fond of money making? There is surely a reason! When it is considered that the Jews have been driven from pillar to post for centuries, robbed of all honourable employment, hounded out of society, banished from cities, expelled from positions of civil dignity, massacred and martyred and cursed by Christians and non-Christians alike; when it is considered that for centuries the Jews have thus had treatment meted out to them which has prevented them from taking their lawful place in all spheres of human dignity and influence, it is not to be wondered at that they are different to other people. Hunted like wild beasts, with no resting place of their own, not allowed to live anywhere except in the Ghetto, or within the limited areas of circumscribed districts, the Jews have had to fight for their very existence, and thus to live by their wits.

When therefore a man lives by his wits with the doors of all honourable employment closed in front of him, he has to resort to other means for obtaining his livelihood—and thus it generally happens that he begins to make

¹ Isa. liii. 6; Lam. iii. 28.

money, in ways perhaps out of the ordinary; and in the course of generations the Jewish intellect has thus become developed, and the Jewish wits sharpened.

This fact is one of the ways of accounting for the Jewish "love of money," and it may be fairly stated that, instead, of blaming the Jews for it, it would be more in accordance with the principles of justice to blame those nations and people—whether Christian or otherwise—who have so cruelly persecuted the Jews in bygone days.

(iii). *That the Jews are so different to other people.*

It is quite true that the Jews stand alone, and that there are no other people like them.

But it must not be forgotten that the Jews are a purely Semitic people, and that as such they must necessarily portray Semitic habits and characteristics, although they have great powers of assimilation and self-adaptation. In one sense it may be said that the Jews are an Eastern people, while in another sense it may be claimed for them that they are no more Eastern than Western, since they have now for so long been associated with Western civilization and ideas. But assuming that the Jews have much that is Eastern in character, it must not be forgotten that there is no other Eastern race which could have been so readily and naturally absorbed into Western civilization as the Jews. Their love of money is not so great as the inveterate lust for "Baksheesh" which, as every traveller knows, is the curse of the East, and the practice of most other Semitic peoples.¹

If nearly a quarter of a million non-christian Turks, or Arabs, or any Easterns, were allowed to settle down in London to-day, to enter the highest offices of state, to guide our legislation, to control our finances, to inter-

¹ Cf. Genesis xxxi. 15, 16. The Semites have always been notorious for their love of money, even from early times.

marry with our own people, and to live as ordinary citizens both rich and poor, *would London tolerate it?* Yet we have opened the doors of our public and private life to the Jews, high and low, and who shall dare say that we are the worse for it? As a matter of fact they are to be counted amongst our best friends, and inter-marriage with them is a good thing.

(iv). *That the Jews are foreigners.*

In a sense this also is true, because now-a-days a Jew is always more than a Jew. He is either an English Jew, a French Jew, a German Jew, a Polish Jew, or a Russian Jew, etc. In this respect he is therefore unique, since he combines with his own pure racial ideas the essential characteristics of the land of his adoption. But treat the Jew fairly, and he becomes a noble asset to the patriotic fervour of his country, and he is quick to detect what is best for its development, and wisest for its enterprise.

These are a selected few of the reasons which have tended to bring about the unpopularity of the Jews, but there is a deeper reason which has undoubtedly accounted for their persecution and their sufferings, and that is that they have been subject to the "seven times" of chastisement, as we have seen above.¹

And not until the "seven times" are fully expired, and "the Times of the Gentiles" fully concluded, will the Jews be restored to popularity and blessing. They have suffered cruel persecutions ever since the fall of Jerusalem in 587 B.C.,² but they will not be free from persecution and suffering until they are restored to their Land.

Just as the mediæval ages marked the zenith of Papal influence, and the fuller advance of Turkish power, so the middle ages betokened the period in which the

¹ See chap. v.

² 2 Kings xxv. 9; 2 Chron. xxxvi. 19.

Jews endured the greatest persecutions, and in which they reached the climax of their sufferings.

With the blessings that ensued from the Reformation Era, and with the ultimate translation of the Bible into the Authorized Version,¹ the Jewish hopes began to revive.

Christians slowly awakened to the fact that *there was a special blessing in store for those who prayed for the peace of Jerusalem*;² and in Cromwell's time the Jews implored to be allowed to return to England. Bishop Burnett writing of that period tells us that Cromwell and his councillors gave "toleration and dispensation" to a large number of Jews, whom he allowed not only to live in London but also to build a synagogue.³

At about the same time the burial ground at Mile End was leased to the Jews for 999 years.

It is now a noteworthy fact that the period in which the foundation stone of Jewish emancipation was laid was that which led up to the French Revolution.⁴ Not only had this period marked the concluding stage of the "seven times" of Israel's punishment,⁵ according to solar reckoning, a period which witnessed the revival of the Gospel and the foundation of several important Missionary Societies,⁶ but it also marked a very important stage in the development of the British Empire, and the independence of the United States of America.⁷ In this connection also it is well to note that coming events cast their shadows before them, and that Jewish emancipation was slowly beginning to be an actual achievement, as it foretold the greater improvements which ensued in the following century.

¹ In 1611.

² Ps. cxxii. 6.

³ Bishop Burnett, *History of His Own Time*, vol. i. p. 17.

⁴ See p. 13. The close of the Eighteenth Century.

⁵ Confusion must not be made between Israel and Judah.

⁶ See p. 64.

⁷ Declaration signed July 4th, 1776.

"The Time of the End"¹ had now begun to dawn in real earnest, and with it the rising tide of Jewish renaissance was becoming more self-evident.

The British emancipation of the Jews in 1753,² was followed a little later by the Austrian and the French emancipation, while in 1805 Russia allowed the banished Jews to return, and they flocked back in such large numbers that about one-half of the Jewish population in the world now resides in Russia.

In fact the early years of the Nineteenth Century were more than remarkable for the way in which the Jewish renaissance became an established fact, and the condition of the Jews in most European countries underwent a distinct change for the better.

In no country was this more noticeable than in England—not that England had been persecuting the Jews in late centuries so much as other countries had done, but that England was now beginning to admit Jews into higher positions and more honourable employments.

In 1858 for the first time in English history Jews became eligible for membership of Parliament, and it was not many years afterwards, in consequence of this, when Benjamin Disraeli, Earl of Beaconsfield, became the first Jewish Prime Minister.

But with the decline of the Turk, and the renaissance of the Jew, it would be expected that Palestine should begin to loom more closely before the unveiling vision of the Jew.

Such indeed was the case, for in 1860, an important date, anticipated by Prophecy—being 2,520 lunar years from the Fall of Jerusalem in 587 B.C., and 1,260 lunar years from its capture by Omar in 637—there took place, as we have seen above, not only the placing of the Lebanons

¹ See chap. xi.

² The Jewish "Naturalization Bill" passed.

under Christian rule,¹ but also the formation of the "Universal Israelite Alliance."

This Alliance, coming therefore at a very important date in the "Time of the End," marked a strategic development in the renaissance of the Jews. It betokened a desire on their part for fuller emancipation, and it pointed towards an attempt to centralize their hopes in that ideal which they conceived for the colonization of the Holy Land.

Another and still more important step, however, was the foundation of the Zionist Movement at the Bâle Congress in 1897.² Here again we observe that this event took place in a most important year from a prophetic point of view.

Just as 1860 was 1,260 lunar years from A.D. 637, the time when the Saracens conquered Jerusalem, and as 1878, the Berlin Conference, was 1,260 prophetic years, so 1897 was 1,260 solar years from 637, and it is evident that any event which took place at that time relating to Palestine and its People was bound to be an important one.

The forming of the Zionist Movement in 1897 is of such recent date, and its history and circumstances are so well known, that no account of it need be given here—suffice it to say, however, that its idea was to promote a scheme for the Restoration of the Jews to Palestine, and for the developing of Jewish interests in the Holy City.

It will be seen that the year 1897 marks the beginning of the concluding stage in the full solar reckoning of Jerusalem's oppression by the "little horn" of Turkey. It is therefore a more important date than we could possibly imagine. It also told of the Diamond Jubilee of Queen Victoria, of the Turko-Greek War, and of the

¹ Vide pp. 163, 170, 176.

² See note at end of chapter, p. 240.

autonomy of Crete, to say nothing of the glory of Omdurman and Khartoum. It marks the decline of the Turk, the progress of the British Empire, and the rise of the Jew, and this is further evidence of the fact that with the gradual decline of the world-power in this "the Time of the End," we see the ingathering and the development of God's Chosen People in every direction.

The Zionist Movement —a national and not a spiritual movement—has done a great deal towards the centralizing of Jewish hopes. It has brought about the creation and the growth of the many Jewish colonies in the Holy Land, and it has therefore tended to develop the Land itself. Before War broke out there were about fifty such colonies scattered about in Galilee, near Mount Carmel, in Samaria, and in the neighbourhood of Jerusalem.

In many respects these Jewish colonies are ideal in their social administration. The larger ones are supposed to be self-supporting and each is governed by its own commune.

The writer once had the privilege of staying in Zichron Jacob, the biggest Jewish colony in Palestine. It is situated at Zamareen, near Dor,¹ and not very far from the south end of Mount Carmel, between Megiddo and the sea. The Rabbi took great pleasure in showing his visitors² round the colony, and one of the most striking things to be observed was the fertile condition of the soil. The whole Land is only awaiting the removal of Turkish power, when, under colonizing influences, it will immediately respond to its fruitful inclinations, thus receiving the fulfilment of long-foretold blessing.³

From the tops of the hills in Galilee it is easy to pick

¹ Jos. xi. 2, xii. 23.

² The Bishop of London stayed there also and was shown round the Colony, March 1912.

³ Isa. lxv. 21; Jer. xxxi. 5; Hosea xiv. 4-9; Amos ix. 14.

out the surrounding colonies. For where the Jews are in possession, the land is fertile and luxuriously green, as it is laid out in the various olive and vineyard plantations—but where the Jews are not colonizing, the land is peculiarly brown and barren, thus witnessing to the “abomination of desolation”¹ that is not yet removed.

The Zionist Movement holds its meetings regularly, and its developments can be studied any week in the issue of *The Jewish Chronicle*. It must not be thought that the Zionist Movement is to bring about the complete Restoration of the Chosen People, for the great Restoration of Israel and Judah shall be to the full Promised Land ; but the Zionist Movement is a great step up the ladder of prophetic fulfilment, as it marks the yearning desire of the Jews to restore and rebuild Jerusalem, and to colonize Palestine, and to exploit its vintage.²

The Jews have of late years been peculiarly subject to the caprice of the Turks, and there is not much love lost between Jews and Moslems. Although they both believe in the one GOD (and we must not forget that Mohammed tried to win the Jews to his way of thinking), there is an unfriendly rivalry in consequence between them, and the Jew naturally regards the Turk as being the usurper of his traditional home. Yet from the rise of the Young Turk Movement until the outbreak of the present War, there is no doubt that the Turks were more or less friendly to the Jews.

The Jews who were living in Turkish cities such as Adrianople and Salonica were kindly treated by the authorities of the Porte, and they formed the more prosperous sections of the respective communities.

¹ Matt. xxiv. 15; cf. Dan. ix. 27. The cactus plant well illustrates the “abomination of desolation.” Vide Frontispiece.

²Vide note p. 240.

But when these cities were captured from the Turks in the first Balkan States war, the Jews fared very badly at the hands of the conquering Christians. So greatly did they suffer, that a deputation was sent by the Jewish leaders both to the late King of Greece, and also to Sir Edward Grey at the Peace Conference at St. James', in which the Jews made earnest entreaty that their sufferings and persecutions might be alleviated.¹

An illustration of the way in which the Turks sympathized with the Jews is seen by the fact that after the Balkan States War the Turkish authorities at Constantinople recalled the Governor of Jerusalem on the plea that he was not sufficiently thoughtful with regard to the interests of the Jews, and his successor was appointed whose special duty was to protect the Jews, and to safeguard their interests.

Sir Edwin Pears, the doyen of the European Bar, speaking a few years ago upon a Jewish platform said²:— “During the first three years after the revolution of July, 1908, the influence of the Jews, acquired at the revolution, was very beneficial, and they gave an impetus to a variety of improvements, such as better education in primary schools. Then an utterly unfair cry was raised that the Young Turks consisted of Atheists, Jews, and Freemasons. There is a familiar ring about this cliché which suggests its Catholic origin. There was no truth in it except that the Young Turks did not object to associate with Jews, and their ranks included one or two leaders such as the two Carassos, both of whom are extremely intelligent and have clean records, and Taranto Bey, who enjoys the respect of Turks and Christians alike. In spite of this campaign, I cannot say that there is any general feeling against the Jews in Constantinople,

¹ *Jewish Chronicle*, Dec. 1912, Jan. 1913.

² *Jewish Chronicle*, Feb. 19th, 1915.

especially as the best men among them are so Liberal. A striking illustration of that was afforded by the fact that the last annual meeting of the Y.M.C.A., which does valuable educational work in Constantinople, was presided over by Mr. Morgenthau, the American Ambassador, who explained that though he could not satisfy the definition contained in the title of the Association, he had very great sympathy with its work. This attitude may be contrasted with that of the Turks, who wanted the Association to abandon the 'C.' "

When speaking of the Turkish friendliness to the Jews, Sir Edwin proceeded to say that "This friendliness has been attributed to the generous toleration displayed by the Turks. I should prefer to describe it as a contemptuous toleration. If an old-fashioned Turk has two visitors, a Jew and a Christian, he will gather up his cloak if the Jew is about to sit beside him and he will not do that for the Christian. It is merely in the last few years that the Turk has gone out of his way to be specially civil to the Jews, but it is the Jews who have imposed themselves upon him, and I should say that they have imposed themselves upon him by sheer force of brain-power. The Turkish peasant is almost invariably indolent; he takes no thought for the morrow. That is the result, however, very largely, of the misgovernment of the country. If a man amasses wealth he at once becomes a prey to the sub-governor or other Turkish officials. The result is that so long as a man has enough to eat and drink he troubles himself about little else. To amass wealth in Turkey is dangerous. I remember that I went, many years ago, to visit the house of a wealthy Jew who had made his money at Singapore and had settled in Damascus. The exterior fronting the street was of the commonest description. Once admitted one found oneself in a narrow passage built with mud walls and one

had to undergo close scrutiny before securing admission through another door into a beautiful marble courtyard. The proprietor had diverted a stream to run right through the courtyard, so that when I wanted to wash there was an abundance of fresh running water, the height of luxury in those parts. To all the world the man pretended to be very poor, and to occupy a hovel. In reality he was enormously wealthy, and owned a palace. I remember D'Israeli in 'Lothair' speaks of Eastern women wearing ropes of pearls. The women in this house actually did so, and I then for the first time fully realized the meaning of the allusion. It is a very common thing for Jews in the East to acquire a great deal of jewellery. It is a portable and easily hidden form of wealth."

There is little doubt that this friendliness, which for a while existed between the Young Turk and the Jew, helped towards the greater developments of the Jewish colonization. In many cases the Turks allowed the Jews to have land allotted to them almost as a gift, and until a few years ago the Jews began to flock back to Palestine in very great numbers—even, it is said, to the extent of 250 per week, on the average.¹ It is not surprising, therefore, if there were as many as 68,000 Jews in Jerusalem in 1914—and when it is pointed out that the total population of the Holy City, so far as is known, was only some 80,000 souls, it will be seen that more than 75% of the community was entirely Jewish.

Now this is no mean record. It demonstrates the remarkable way in which the Zionist Movement has been developing in the hearts of the Jews during recent years. It has been encouraged by Russian persecution,² though we believe that the War has now done more than

¹ But Abdul Hamid introduced the "Red Ticket" in 1914, and thus hindered the Jewish colonization.

² Cf. the "Blood Ritual" cases which have, until the outbreak of War, brought such suffering upon the Jews.

anything else could have done to alleviate Jewish sufferings in that benighted country. Only those who have seen for themselves the terrible condition of the persecuted Jews of Central Europe, as they have been seeking better fortunes by emigrating to other lands—and the writer does not speak without such experience—can realize to what a great extent the hope of Zionism has revived in many a Jewish heart and home the yearnings after a better land and a brighter future.¹

The love for Jerusalem is indeed an inspiration born of glorious traditions—"Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth: if I prefer not Jerusalem above my chief joy."² And thus the old love is ever new, and it is still latent in the bosom of the whole Jewish race.

But the Zionist Movement apparently received a small check—for with the outbreak of the World War, Jerusalem, and the whole Land of Palestine, became closed to Jewish development.

This however cannot be for long. It is only a passing phase. That 1915 was destined to commence an important era relating to Jerusalem and the Jews we know, because it is exactly 2,520 solar years—"seven times" from 606 B.C. when Nebuchadnezzar first attacked Jerusalem.³ What then is going to happen? That we cannot say, but we know that this War—and we may say the present phase of it—will be largely used of GOD for the amelioration of the Jews, and for the

¹ Cf. the sayings of the Rabbis: "The very air of Palestine makes one wise." "There is no learning like that of Palestine." "He that dwelleth in Palestine is without sin," &c. Vide Edersheim, *Sketches of Jewish Life*, pp. 5, 6.

² Psalm cxxxvii.

³ 2 Kings xxiv. 1; 2 Chron. xxxvi. 7.

purging of Jerusalem, and for the spread of the British Faith, and of the British Empire.

That the War has, generally speaking, aided the Jews is obvious, for they are now open to honours, both civil and military, throughout Europe, in a way which they have never experienced before. A new era has dawned for them since August 1914, while brighter hopes, and a more brilliant future, are to be anticipated.

It is not too much to say that the Jews have in recent years—perhaps within the past half century—gradually controlled the intellect of Europe. They have absorbed the manipulation of all the chief influences in Europe, and they have guided the destinies of kingdoms.

They have held the field in science, art, literature, music, and medicine. They have given to many a city its (Lord) Mayor or Burgomeister. On the Stage and in the Press, in the Cabinet and on the Bench, the Jew has been pre-eminent. The positions of Prime Minister and Lord Chief Justice,¹ of Postmaster General and Consul, have been adorned by the Jew, and his intellect has gained the ascendancy in finance, trade, mathematics, poetry, painting and politics.

There is no door therefore within recent years which has not been open to the Jews, and there is no sphere of religious, educational, or intellectual worth, which has not been subject to the counsel and the advice of Jewish administration.

Speaking of the so-called German "Kultur" Sir William Ramsay has written:² "The greatest advances in scientific thought have not been made by members of the German race. The restriction of the Teutons will relieve the world from a deluge of mediocrity. *Much*

¹ The Earl of Reading.

² Vide *Nature*, April 29, 1915. *Quarterly Review*, April, 1915. The italics are ours.

of their previous reputation has been due to Hebrews resident among them." And so it is, within the last quarter of a century, Jewish intellect has been controlling all the chief developments, social and educational, in Europe, and the genius of the Hebrew influence has been felt in the administrative powers of nearly every European country.

It is remarkable that the Jew should have such an influence wheresoever he goes; yet in so doing he is fulfilling God's purposes in him. And it is equally remarkable that when the Jews gather themselves together "no man can withstand them."¹ The more the Jew has been persecuted, the more he has thrived. His whole race has time after time been almost exterminated—yet the following generations have always proved once again that the Jews, like matter, are indestructible.

But it was said in olden days to Abraham and his seed "him that curseth thee I will curse,"² and the unfailing witness of history has proved how true those words have become, and how terribly their prophecy has been fulfilled.

Every nation that has persecuted the Israelites has suffered for it. The Egyptian Empire ceased to be a mighty one after the Nineteenth Dynasty—that is to say after the days when Pharaoh called together his people and said unto them "Behold the people of the children of Israel are more and mightier than we: come on, let us deal wisely with them; lest they multiply, and it come to pass that when there falleth out any war they join also unto our enemies, and fight against us and so get them up out of the land. Therefore they did set over them taskmasters to afflict them with their burdens . . . but the more they afflicted them, the more they multiplied and grew."³ The Egyptian Empire then

¹ Esther ix. 2.

² Gen. xii. 3.

³ Ex. i. 9-12.

began gradually to fall from its high estate, so that its former glory soon passed away.

The same thing will be observed with regard to every nation and empire that has persecuted Abraham's seed, both in olden days as well as in modern times. One illustration drawn from European politics will serve to show the truth of this fact.

It was the Jews who brought prosperity and success to Spain in the middle ages, and it was through the Jews that Spain, reaching her golden era, showed signs of becoming the leading nation in Europe. But when she began foolishly and cruelly to persecute the Jews, and when the terrible story of the Inquisition became written in letters of blood across the Spanish conscience, Spain soon fell from her exalted position, her stately Armada was defeated,¹ and she has never since regained her supremacy.

The Spanish persecutions could in no wise exterminate the Jewish race. For "the more they afflicted them, the more they multiplied and grew,"² while the Sepharvaim Jews of to-day still retain the linguistic characteristics, and the recollection, of their glorious Spanish ancestry, and its bitter after-history.

If, however, it is true that "him that curseth thee will I curse," the converse is equally true, "I will bless him that blesseth thee"³; and modern experience proves that there is a wonderful blessing in store for those who are kind to the Jews, and who "pray for the peace of Jerusalem."⁴

If for no other reason than this, that our Lord was "the Lion of the Tribe of Judah,"⁵ and therefore a Jew according to the flesh, we ought to love the Jews, and to work for their spiritual and social welfare.

¹ In 1588.

⁴ Ps. cxxii. 6.

² Ex. i. 12.

⁵ Rev. v. 5.

³ Gen. xii. 3.

It was foretold that they should " abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim."¹ Among all the prophecies of the Old Testament scriptures, hardly one is more noteworthy than this, because it has so exactly predicted the condition of the Jews through the many centuries of their unfortunate experiences and vicissitudes. But while we know that the Jews will not be converted nationally until our Lord comes again, yet there is nothing so fruitful as the preaching of the Gospel to the Jews, and as the winning of them individually.

"To the Jew first"² was the apostolic programme for the evangelization of the world. And a close study and analysis of the "Acts of the Apostles" will show distinctly that in every province, country, town, island or district to which the apostles went, in order to preach "the Gospel of the Kingdom" in all the world "for a witness unto all nations,"³ they always appealed "to the Jew first," and through the Jews they were able to reach the Gentiles, and to spread the Church from land to land.

The admission of Jews as Hebrew Christians⁴ into the Church, confers the greatest of blessings, because our Lord committed the Jews as a sacred trust to His followers. Any Church therefore which realizes its double debt of gratitude and responsibility to the Jews, is bound to be a healthy Church, and one which is receiving both blessing and prosperity.

If then we are tempted to lift the veil, and, in so doing, to desire a knowledge of the future of Christian work

¹ Hosea iii. 4.

² Rom. i. 16, ii. 10; cf. Luke xxiv. 47, Acts i. 8.

³ Matt. xxiv. 14.

⁴ Charles Kingsley, *Letters and Memories*; see Kingsley's letter to Adolph Saphir, 1852, pp. 280, 281.

and of world evangelization, we should see that the building up of the future Church in all parts of the Empire and of the world, will rest upon the Christlike attitude of present-day Christians towards their Jewish brethren.

If the Jews have suffered most from Christian persecution in days gone by, then all the more reason why the Church of to-day should strive to the utmost to undo past wrongs and to admit the Jews to Christian love and fellowship. By so doing, it will be realized that if GOD saw that it was expedient for Christ to become Incarnate in Jewish flesh, then it is more than worth our while to complete the objective truths of the Incarnation, by doing all that lies within our power—and be it observed within our prayers—to bring before the Jewish Nation of to-day and of the future, with its genius for intellectual ability, for linguistic powers, and for social adaptation, the claims of "Christ Crucified,"¹ who was "born King of the Jews,"² and who shall yet reign upon David's Throne in Jerusalem, as "King of Kings and Lord of Lords."³

It may not be amiss to point out in conclusion that now is the great day of opportunity. The present War is being fought to challenge the truths of the Kingdom of GOD, and it is therefore a matter of extreme interest and importance to note the whole-hearted way in which the Jews have come forward to help the Allies.⁴ But when it is remembered that the War is being fought by Great Britain and her Allies in defence of the pure and glorious Faith of Christianity, it follows that the Jews in fighting for justice and freedom, and in laying down their lives for the three colours of Red, White and Blue—the symbols of Redemption, Purification and Love—are

¹ 1 Cor. i. 23.

² Matt ii. 2.

³ Rev. xix. 16.

⁴ Cf. Proposed formation of Jewish Regiment, 1917.

really fighting for the claims of the Cross,¹ which alone can secure victory and peace, and which alone can bestow that righteousness which "exalteth a nation."²

There is no doubt therefore that the War is increasing the great responsibility and opportunities of the present. We know that if we "in times past have not believed God, yet have now obtained mercy through their unbelief,"³ the time has fully come regarding the Jews, that through our "mercy they also may obtain mercy."⁴ The day will soon dawn, therefore, when no longer shall they be enemies concerning the Gospel,⁵ but when, restored with Israel to the great Land of Promise, they shall help God's way to be known upon earth, and His "saving health among all nations."⁶

¹ The "Union Jack" is composed of the Cross and the Colours. It is remarkable that the flags of several of the Allies, i.e., Great Britain, France, Russia, Serbia, and Japan resolve themselves into these three colours; *contrast the Black in the German Flag.*

² Prov. xiv. 34.

⁴ Rom. xi. 31.

⁶ Ps. lxvii., 1-2.

³ Rom. xi. 30.

⁵ Rom. xi. 28.

On November 9th, 1917, there appeared the following paragraph in the columns of the daily Press:—

PALESTINE FOR THE JEWS: OFFICIAL SYMPATHY.

Mr. Balfour has sent the following letter to Lord Rothschild in regard to the establishment of a national home in Palestine for the Jewish people:—

FOREIGN OFFICE,

DEAR LORD ROTHSCHILD,

November 2nd, 1917.

I have much pleasure in conveying to you, on behalf of his Majesty's Government, the following declaration of sympathy with Jewish Zionist aspirations which has been submitted to and approved by the Cabinet:—

His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country.

I should be grateful if you would bring this declaration to the knowledge of the Zionist Federation.

Yours sincerely,

ARTHUR JAMES BALFOUR.

In explanation of the above, see articles by the present writer in *The Life of Faith* for November 14th, 1917, and following weeks: published by MARSHALL BROTHERS, LTD., Paternoster Row, E.C.

CHAPTER XIV

THE RESTORATION OF ISRAEL AND JUDAH AND
ARMAGEDDON

THE Restoration of Israel and Judah to the Promised Land will, when completed, be the greatest blessing to mankind, the greatest proof of the fulfilment of Prophecy, and the greatest testimony to the glory of God, that can possibly be imagined.

"Rome was not built in a day," and the Restoration will not be accomplished in a moment.

Exactly when the Land will be fully repatriated by the Chosen People of God is beyond our present knowledge, and probably outside the limitation of that interpretation of Prophecy which God has given to us who are living in this present "season."¹

That the Restoration will be a gradual movement is beyond all doubt, and that it has been for some time in process of operation is also quite clear.² But while we are encouraged to study Prophecy,³ we cannot of course become prophets, and therefore it is unwise, if not impossible, for us to attempt to speak dogmatically about things that are not yet come to pass.

But we have definite principles to abide by, and definite premises upon which to base our conclusions. And if a certain line of interpretation has, without fail, satisfied the conditions of prophecy all through the historic ages, from the time of Abraham down to the present day; then there is very strong presumptive evidence in favour

¹ Vide chap. iii.

² Vide chaps. xii. and xiii.

³ 1 Pet. i. 19.

of that same system of interpretation proving, as time progresses, to be equally satisfactory regarding the future.

This, however, we do know—God's Clock of Prophetic Time has never stopped. The "gap" or "parenthesis theory" finds no warrant in Holy Scripture. Prophetic Time always has worked, it always is working, and it always will work. To say that the 70th week of Daniel's vision¹ has not yet come to pass, is to destroy all the symmetry and the beauty of the vision, to limit the efficacy of the atonement,² and to make mockery of the very vision itself. For if the 70th week were yet to come, it would mean that there would be in all 69 weeks plus the hundreds of weeks intervening in the parenthesis, plus the 70th week, which is more than contradictory, as it would cease to be "70" weeks.³

To say also that an antichrist shall arise who will make a covenant with the Jews for a week of seven years, and then "break the covenant" in the midst of the week, is also unwarranted by Scripture.⁴ An analysis of Daniel ix. distinctly shows that the "he" of verse 27 refers to the general Subject of the whole vision, and that is to the Messiah Himself; and, as we have seen, the Messiah was crucified in the midst of the 70th week,⁵ and thus He eventually "caused the sacrifice and the oblation to cease."⁶

It was the Messiah, also, who confirmed "the covenant with many"⁷ (Israel), for as St. Paul says, Christ came "to confirm the promises made unto the fathers."⁸

¹ Dan. ix. 23-27.

² Dan. ix. 24.

³ The 70 weeks = 490 years, but the "Parenthesis Theory" would thus make them = more than 2,000 years, and this is absurd.

⁴ Vide Preface pp. vi, vii.

⁵ See p. 44.

⁶ Vide p. 84.

⁷ Dan. ix. 27; cf. Isa. liii. 11, Luke ii. 34.

⁸ Rom. xv. 8.

Therefore we see that this covenant cannot refer to any antichrist. It is the "New Covenant"¹ which Christ made by the shedding of His Blood in confirmation of the old one.²

The remaining part of the verse is referred to by our Lord,³ and it is a picture of the desolation that was to come upon Jerusalem, and which, as we have seen above, has been fulfilled by the Turkish "little horn."⁴

This interpretation—the historical one—is thoroughly consistent with the whole scheme of prophecy, and it leaves no room for any future antichrist who is to make a covenant with the Jews, and, as some people say, break it again.

What then about the future? When the right time comes, the Spirit of God will shed His illuminating rays upon the Prophetic Word, and thus we shall understand; but in the meantime we must "discern the signs of the times,"⁵ and study the Near East, and not expect to know too much of that which is as yet not clearly revealed.

But the next few years⁶ will, doubtless, teach us a very great deal, and in all probability they will witness the fuller Restoration of Israel and Judah, who shall be eventually joined together in the Land with Jerusalem, "the city of the great King,"⁷ as the Lord's Throne.

However, we are led to expect international events of a complicated kind, which shall lead up to Israel's final conquest and victory. For Isaiah,⁸ and Ezekiel,⁹ and Daniel¹⁰ all speak of a great Power which shall

¹ Luke xxii. 20; 1 Cor. x. 16.

² Jer. xxxi. 31-37; Heb. viii. 8-12; cf. Heb. xiii. 20.

³ Dan. ix. 27; Matt. xxiv. 15.

⁴ Chap. xi.

⁵ Matt. xvi. 3.

⁶ See pp. 170-171.

⁷ Psalm xlvi. 2.

⁸ Isa. xiv. 25.

⁹ Ezek. xxxviii. 39.

¹⁰ Dan. xi. 40-45.

swoop down upon the Land, and seek to destroy God's Chosen People.

This great Power is apparently revealed under three descriptive names or titles. Isaiah calls him the "Assyrian,"¹ Ezekiel calls him "Gog," and Daniel calls him the "King of the North."¹

As each of these Powers is to attempt the same thing, that is, the destruction of Israel and Judah as they become more fully restored in the Land, and as each of these Powers is himself to be finally destroyed, the victory being due to God's deliverance of His People,² it is more than probable that the three titles thus refer to the same Power.

What then is this Power, and have we any hint given to us to-day with regard to its identity? It is very easy to say that it must be this kingdom or that, or that it must be such and such an empire, because the latter lies exactly north of Palestine. But it is much safer and wiser to say that it will probably be, some great confederacy of European and world states,³ under the leadership of a crowned head, whose prophetic name is "Gog." He will probably bring gigantic armies or, as Ezekiel calls them, bands (R.V. hordes)⁴ with him, and attacking Palestine from the north, he and his hordes will then assemble and entrench among the mountains of Israel,⁵ and in the neighbourhood of Jerusalem.⁶

This will probably result in a horrible carnage,⁷ the

¹ This term is used geographically.

² Zech. xiv. 3,

³ Jer. xxv.; Rev. xvi. 14

⁴ Ezek. xxxix. 4 } Germany and Russia?

⁵ Isa. xiv. 25; Ezek. xxxix. 2.

⁶ Zech. xiv. 2, cf. Luke xix. 43. This was primarily fulfilled in the First Century, cf. Joseph., *B.J.*, v. vi. 2., but it may have another fulfilment in the future.

⁷ Ezek. xxxix. 11-16; cf. Isa. xxvi. 20, 21.

like of which has never been known before,¹ and it will, we think, be "the time of Jacob's trouble."²

Israel and Judah will be in terrible straits, and it seems as if the casualties among God's People will amount to two-thirds³ of their forces. So heavy will the fighting be that probably the whole of Palestine will be one gigantic battlefield. This we assume because the mountains of Israel, Jerusalem and Armageddon, are all especially mentioned, if we place together all the prophetic accounts and regard them as contributing towards the one picture.

Let us therefore see the significance of "Armageddon." The actual name is only once mentioned in the Bible,⁴ when it should be more correctly read "Har Mageddon" as in the Revised Version, meaning "the mountains of Megiddo."

A great deal of interest has arisen in late years with regard to this event, and in fact its name has already been applied to the present War, especially relating to the theatre of operations in the West.

But it is more correct to regard Armageddon as the site of the final battle between Israel and Gog, and we are encouraged to take this view—if the place is to be understood literally—because it is the site of one of the most bloodstained battlefields in the Near East. It has indeed been for many centuries the battleground of the world. This being the case, it may help us to note one or two particulars with regard to the place, and its importance in Biblical and profane history.

Megiddo was in early times an important Canaanite fortress, and its site, Tell-el-Mutesellim, has recently been excavated.⁵ It is situated four miles N.W. of

¹ Joel ii. 1–11.

² Jer. xxx. 7.

³ Zech. xiii. 8.

⁴ Rev. xvi. 16.

⁵ By Dr. Schumacher, see Driver, *Schweich Lectures*, pp. 80, 81.

Taanach,¹ and occupies a most important and strategic position, since it guards the great pass from the Plain of Sharon to that of Esdraelon.² The excavations brought to light remains dating from the third millennium B.C., and, as was usually the case,³ successive cities were found built one upon the top of another.

Megiddo was captured by Thothmes III⁴ of the Eighteenth Egyptian Dynasty, and it is frequently mentioned in the correspondence inscribed upon the Tel-el-Amarna Tablets.⁵

The Plain of Esdraelon is triangular in shape, and lies between Carmel, Nazareth, Tabor and Jenin. It is a large area extending about twenty miles from N.W. to S.E., and fourteen miles from N.E. to S.W., and when viewed from the heights of Carmel or Nazareth, it presents a very imposing spectacle amid the surrounding hills. The plain is drained by the Kishon,⁶ and is one of the most fertile parts of the land.

The whole plain, including Megiddo and Jezreel (and the name "Esdraelon" is probably a Greek corruption of Jezreel), has been Palestine's greatest battlefield. It witnessed the rout of Jabin and Sisera by Deborah and Barak,⁷ and it was the place where Gideon defeated the Midianites.⁸

It still tells the bitter story of Saul and the Philistines, while Mount Gilboa, marking the S.E. extremity of

¹ Jos. xii. 21, xvii. 11; Judges v. 19.

² Hastings, *D.B.*, article "Megiddo."

³ Macalister, *Civilization in Palestine*, chap. iii., also *Bible Sidelights*, p. 14.

⁴ 1503-1447, B.C. If we can believe Thothmes' report, Megiddo must have been a very wealthy place indeed. Petrie, *History of Egypt*, ii. 103-123, cf. 126.

⁵ Driver, *op. cit.*, pp. 32-37. Also Petrie, *Syria and Egypt from the Tel-el-Amarna Letters* (1898).

⁶ Cf. Judges iv. 7, v. 21; 1 Kings xviii. 40 Ps. lxxxiii. 9.

⁷ Judges v. 19-21.

⁸ Judges vii.

Esdraelon, will ever be associated with Saul's undignified death.¹

Solomon restored the fortifications of Megiddo,² and later on Josiah was slain in the vicinity, when he unwisely interfered in the quarrel between Pharaoh-nechoh and the King of Assyria.³

In Christian times Esdraelon has continued its story of bloodshed and battle, Saladin defeating the Crusaders encamped in the plain in 1186. Six centuries later Napoleon, in 1799, who wanted to build an empire stretching towards the distant Euphrates, was unable to penetrate farther than the precincts of Esdraelon.

We cannot do better than quote the words of Professor G. A. Smith : "What a plain it is ! Upon which not only the greatest empires, races, and faiths, east and west, have contended with each other, but each has come to judgment, on which from the first, with all its splendour of human battle, men have felt that 'there was fighting from heaven, the stars in their courses were fighting' ; on which panic has descended so mysteriously upon the best equipped and most successful armies, but the humble have been exalted to victory in the hour of their weakness ; on which false faiths, equally with false defenders of the true faith, have been exposed and scattered ; on which, since the time of Saul, wilfulness and superstition, though aided by every human excellence, have come to nought, and since Josiah's time the purest piety has not atoned for rash and mistaken zeal."⁴

This, therefore, is the reason why the Apocalyptic vision portrays Armageddon as the arena in which the final conflict will take place. "And I saw three unclean spirits like frogs come out of the mouth of the dragon

¹ 2 Sam. i. 6-10.

² 1 Kings ix. 15.

³ 2 Kings xxiii. 29-30 ; 2 Chron. xxxv. 22 ; Zech. xii. 11.

⁴ *Historical Geography of the Holy Land*, p. 409.

and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty . . . And he gathered them together into a place called in the Hebrew tongue Armageddon.”¹

It will prove to be the most decisive of all wars, and the greatest of all battles, for just when every hope is nearly lost, the Lord shall “go forth and fight against these nations, as when He fought in the day of battle.”² He will miraculously deliver His People³; Jerusalem shall be saved, and Gog and his hordes will be destroyed upon the mountains of Israel.⁴

The Kingdom of God will triumph over the powers of darkness, so that the Land of Promise redeemed, and Jerusalem cleansed,⁵ Israel shall send forth the radiant message of life and love to “the ends of the earth,”⁶ and the reign of Christ shall begin.⁷

For “behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved and Israel shall dwell safely; and this is His name whereby He shall be called : THE LORD OUR RIGHTEOUSNESS.”⁸

¹ Rev. xvi. 13–16.

² Zech. xiv. 3.

³ May we not compare the deliverance which God gave at the Battle of the Marne, 1914?

⁴ Ezek. xxxix. 4.

⁵ Dan. viii. 13, 14. The 2,300 years probably refer to “the Times of the Gentiles,” but the first part is deducted from the 2,520 years; cf. Luke. ii. 38; vide chart.

⁶ Ps. lxvii. 7

⁷ Rev. xi. 15.

⁸ Jer. xxiii. 5, 6.

CHAPTER XV

CONCLUSION

THERE is no doubt that our study of Prophecy, in the light of the accumulative evidence of past and present history, has clearly revealed to us the magnitude of impending developments in the economy of those reactionary and revolutionary changes which are shaking the very foundations of the world to-day.

Prophecy has explained to us the secret of all that has happened in bygone centuries, and it has revealed the Golden Key which has unlocked the door to the mysteries of past and present European and Near Eastern politics.

Prophecy will therefore, step by step, throw light upon the movements which shall yet come to pass within the next few decades. There is no doubt whatever that these approaching years will prove to be a period of unparalleled significance in the story of Jerusalem, and in the awakening of the Promised Land. They should therefore be years of far-reaching and fruitful interest to the reverent student of Prophecy, and to the thoughtful discerner of "the signs of the times."¹

We shall yet see the realization of prophetic fulfilments upon a basis larger than was hitherto conceived to be possible. We may have to adjust and to readjust many of our old-time conceptions of the potential possibilities of prophetic fulfilments, and we may find that many prophecies, which in the past have been regarded only in the light of spiritual interpretation, will, after all, achieve a national—and therefore a practical—fulfilment,

¹ Matt. xvi. 3.

and that in ways which will bring tears of joy to the earnest student, and which will of necessity convince the unbeliever in the truths of Prophecy itself.

In this respect the great fulfilments which, we think, are impending, and which the coming years will witness, and which the rising generation therefore will be privileged to enjoy, should sound the death-knell to indifference and rationalism, and to agnosticism, if not to atheism. They will give the lie to destructive criticism, for it will be found that promises given to Abraham nearly 4,000 years ago are coming into operation at the appointed time. And just as Biblical archaeology, based upon modern research and recent excavations in Bible Lands, has now conclusively proved the truth of the Bible, so the forthcoming fulfilments of "the sure word of prophecy" will act as the greatest possible proof of that Word, which shall never pass away, even when the heavens and the earth shall "be dissolved"¹ in the long reign of eternity.

The gradual decline of the Ottoman dominions and the inevitable decease of the Turk, will attract the attention of the world, and open up problems—political and spiritual—which will require much diplomatic tact, and international skill, before they can be satisfactorily solved, and finally settled.

The going down of the Turk will at once create the question as to which Power or Powers shall gain possession of the Turkish dominions. That the Allies will control the latter in joint protection—at any rate for a length of time—is possible. But that the British Empire, aided by the United States of America² and by the Jews, will eventually gain complete possession of the full Promised Land, with Jerusalem as its centre, is the greatest of all probabilities.

¹ 2 Pet. iii. 10-12.

² The U.S.A. declared war against Germany and Austria in 1917.

The Anglo-Saxon race is the one great governing and colonizing people in the world, and the increasing diffusion of the English tongue is eloquent of future greatness and glory. For, as Lord Curzon says,¹ "It is destined with absolute certainty to be the language of the Far East. Its sound will go out into all lands, and its words unto the ends of the world."

The English tongue will prove also the conquest of the Near East, and it cannot but be that "*the secret of the mastery of the world is, if only they knew it, in the possession of the British people . . .*" and the latter "will find that the best hope of salvation for the old and moribund in Asia, the wisest lessons for the emancipated and new, are still to be derived from the ascendancy of British character, and under the shelter, where so required, of British dominions."²

If we had not previously realized it then, the War is bound to prove that the British Empire is the greatest Empire the world has ever known. It cannot be compared with any other Power because it is, constitutionally, the only genuine Christian Empire, and is not therefore a world-empire in the same sense in which we have employed the latter term as descriptive of the empires of Daniel's Image.

From a parallel point of view it may be suggested that Great Britain is "extra-continental," and therefore not to be included among the Powers of Europe, so that the "splendid isolation" of the British Empire will yet achieve greater and more lasting results.³ And while we may with legitimate pride, and with genuine British patriotism, rejoice in the security of the British Throne, in the integrity of British Justice, in the ultimate catholicity of the British Faith⁴; and while we may justly

¹ *Problems of the Far East*, pp. 435, 436.

² Lord Curzon, *ibid.*, p. xii. The italics are ours.

³ Vide p. 155.

⁴ *i. John v. 4.*

glory in the world-wide expansion of British influence and colonization, yet there is no sign more hopeful, and there is no evidence more convincing than this—that *the British Empire is slowly but surely, through the Providence of God, already gaining possession, and, we presume, permanent possession, of the Promised Land.*¹

The last great world-empire of Daniel's Image is tottering to its fall. The time is rapidly drawing nigh when Jerusalem shall no longer be trodden down of the Gentiles. *The Christian Kingdom, Nation, Empire or People who, with the Jews, hold possession of Jerusalem and the Promised Land as the year 1934 draws nigh,*² *must be the Covenant Seed of Abraham.* Their Kingdom will then be identified with the Stone Kingdom³ which finally smites the Image at Armageddon, and its Throne will prove to be the Royal Throne of David's Dynasty,⁴ and thus the greatest of all Prophecies will be fulfilled, as the most glorious of all truths become realized.

In conclusion may it not be fitting for one little word of warning to be uttered? That Prophecy is pointing to great changes, if not to startling developments, is perfectly clear. But that the Lord of Prophetic Truth will have all men to be saved from their sin is equally clear. We have our National sins. We neglect the Sabbath Day, we are the most drunken nation on the face of the earth. "But," said Samuel, "if ye do return unto the Lord with all your hearts, then put away the strange gods and the Ashtaroth from among you, and prepare your hearts unto the Lord, and serve Him only, and He will deliver you."⁵

¹ Vide chap. xi.

² Vide Appendix B (Chart).

³ Gen. xl ix. 24; Dan. ii. 35, 44, 45; Matt. xxi. 42-46. Vide the writer's *British Empire, the War and the Jews*, chap. ii.

⁴ 2 Sam. vii. 7-16; Ps. lxxxix. 3, 20-37; Jer. xxxiii. 20-22.

⁵ 1 Sam. vii. 3.

Happy will that day be when, in the reconstructing of our National ideals, our Empire, led by the Church, shall make public and national confession of sin to Almighty God—for “ if My people, which are called by My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways ; then will I hear from heaven, and will forgive their sin, and will heal their land,”¹ and every man will say, “ as for me and my house we will serve the Lord.”²

“ He which testifieth these things saith, Surely I come quickly. Amen, even so, come, Lord Jesus.”³

And when HE comes, who is “ the Light to lighten the Gentiles, and the GLORY of Thy People ISRAEL,”⁴ all wars shall thunder to their close, and “ at evening time it shall be light,”⁵ for there shall be neither Jew nor Gentile, neither bond nor free, neither friend nor foe. Then shall we be “ all one in Christ Jesus,”⁶ and

“ we shall be like HIM ;
for we shall see HIM as HE is.”⁷

¹ 2 Chron. vii. 14.

⁴ Luke ii. 32.

⁶ Gal. iii. 28.

² Jos. xxiv. 15.

⁵ Zech. xiv. 7.

⁷ 1 John iii. 2.

³ Rev. xxii. 20.

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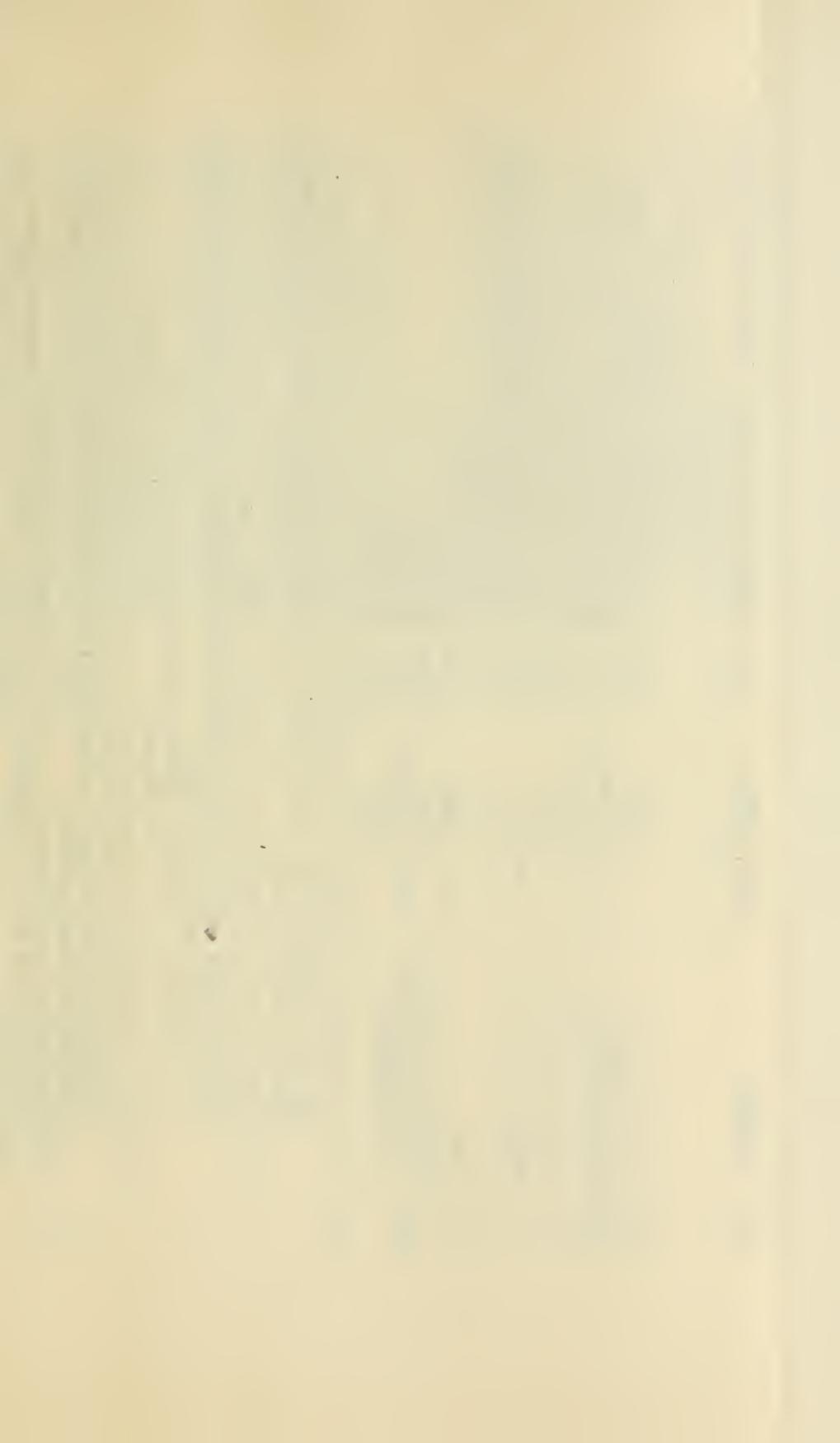
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APPENDIX B.

PROPHETIC CHART

The Great "SEVEN TIMES" = 2520 years—		i. Lunar	ii. Prophetic	reckonings.	Maximum difference=75 years
"THE TIME OF THE END" (160+75 years).					
THE CAPTIVITY ERA (160 years). a.c.	Captivity of Israel. YEARS.	A.D.			
747 Nabonassar, King of Babylon. Beginning of Daniel's Image.	+2520 Lunar	= 1659	First great Dismemberment of Turkey. Austria took Scolvania and Transylvania. Treaty of Carlowitz.		
	+2520 Solar	= 1774	Accession of Louis XVI and Marie Antoinette Initial stage in French Revolution. Foundations of Papacy shaken. Dismemberment of Turkey in War with Russia. Treaty of Kumardje. Declaration of American Independence, 1776. Recognized by Great Britain. 1783.		
723 Samaria besieged by Shalmanezer and captured by Sargon. 721 Downfall of Kingdom of Israel.	Lunar	= 1723	Louis XV granted estate to Jews in France English Parliament acknowledged Jews as British subjects.		
	+2520 Solar	1799 ¹	Era of Foundation of Missionary and Bible Societies. Dawn of glorious nineteenth century. Period of Freedom, Science, Discovery, Re- naissance of Jews and Development of British Empire. Victories at Camperdown 1797; Nile 1798; Trafalgar 1805; Waterloo 1815.		
606 Nebuchadnezzar attacked Jerusalem and Jehoiakim. 604 to and robbed the Temple.	Lunar	= 1840	Defeat of Turks by Ibrahim Pasha.		
	+2520 Prophetic	= 1878	Berlin Conference. Decline of Turkey. Cyprus ceded to Great Britain.		
	Solar	1915 ²	GREAT WORLD WAR. August 20th, 1914, death of Pope Pius X, and on same day death of "Black Pope," in same week as total eclipse of sun. Annexation of Cyprus. British occupation of Egypt. Conquest of German S.W. and German East Africa. Conquests in Mesopotamia and Fall of Baghdad. British Advance in Palestine. U.S.A. Declare War against Germany and Austria. Jews extended civil and military privileges, and proposed formation of Jewish Regents etc. etc. Government Declara- tion re Zionism. Surrender of Jerusalem to British.		
598 Nebuchadnezzar de- ported Jehoachin and robbed the Temple.	Lunar	= 1848	Flight of Pope from Rome, and Revolution in Paris. Abdication of Louis Philippe.		
	+2520 Prophetic	= 1887	Jubilee of Queen Victoria. Alliance between Russia and Central Powers.		
	Solar	= 1923	Important future date.		
587 Nebuchadnezzar de- ported Zedekiah and sacked Jerusalem. 587 Downfall of Kingdom of Judah.	Lunar	= 1849	Development of Universal Israelite Alliance. (De- cline of Islam.)		
	+2520 Prophetic	= 1897	Lebanons placed under Christian Rule. (Decline of Islam.) Discovery of Nile source.		
	Solar	= 1934	Diamond Jubilee of Queen Victoria. Turco-Greek War. Autonomy of Crete. Zionist Movement Founded. British Victories at Omdurman and Khartoum.		
			Very important future date. Final end of "The Times of the Gentiles."		
The "THREE and a HALF TIMES" = 1260 years					
B.C.	YEARS.	A.D.			
747 (See above)	+1260 Lunar	= 476	Fall of Roman Empire. "He who letteth" taken out of way. Way open for Rise of Little Horns.		
587 (See above)	+1260 Lunar	= 637	Capture of Jerusalem by Omar. "Abomination of Desolation" set up.		
			(N.B.) Difference between Fall of Roman Empire and Capture of Jerusalem = about 160 years = length of Captivity Era.		
A.D.					
607 Decree of Phocas.	Lunar	= 1830	Revolution in Paris. Abdication of Charles X.		
610 Rise of PAPACY.	+1260 Prophetic	= 1848 ³	Revolution in Paris. Louis Philippe banished.		
	Solar	= 1870	Flight of Pope to Gaeta		
622 Hegira.	Lunar	= 1844	Fall of Temporal Power of PAPACY. (Little Horn.)		
	+1260 Solar	= 1882	Decree of "Hatti Hamayou." Ottoman Govern- ment compelled to display Religious Toleration. British Protection of Egypt (Battles of Alexandria and Tel-el-Kebir).		
622 Hegira	Lunar	1917	(See above).		
637 Conquest of Jerusalem by Omar.	+1260 Prophetic	= 1860	(See above).		
	Solar	= 1878	(See above).		
		= 1897	(See above).		

NOTE.—(i) The "200 years" of Daniel vii, 14 probably refer to the "Seven Times" (2520 years) with 220 years deducted from the beginning. They probably commence with the Reformation Era of Ezra and Nehemiah (like the "70 weeks" or 490 years of Daniel ix 24), and terminate in "The Time of the End," but no definite knowledge is revealed.

(ii) In Daniel xii, 11, 12, it seems that 75 (30+45) years are added. Now 75 years form the difference between the Solar and Lunar "Seven Times"; therefore these extra 75 years may serve to harmonize the difference; and it may be that Daniel xii 12, which adds 30 years, is intended to harmonize the difference between the date of origin of the "Little horn."

The "little horn" of Daniel viii (Rome, Papal) arose in 607 A.D. { difference = 30 years.

" " " " viii. (Turkey) " " 637 A.D. } difference = 30 years.

(iii) The date of the Exodus is not definitely known; but assuming that the later date (a.c. 1276, Sayce; 1220, Petrie) is authenticated by Biblical Archaeology, in view of Merenptah being the Pharaoh of the Exodus, it is remarkable that from the reign of Merenptah until the time of Christ was exactly "time, times and a half," or 1260 years in round numbers.

(iv) Similarly from the period of the Division of Solomon's Kingdom to the Era of the Reformation (Martin Luther) was exactly "seven times," or 2520 years in round numbers.

(v) From the above Chart it will be seen that the initial and the final stages of the "Seven Times" and of the "Three and an half Times" are very gradual indeed. The parallel between them is exact.

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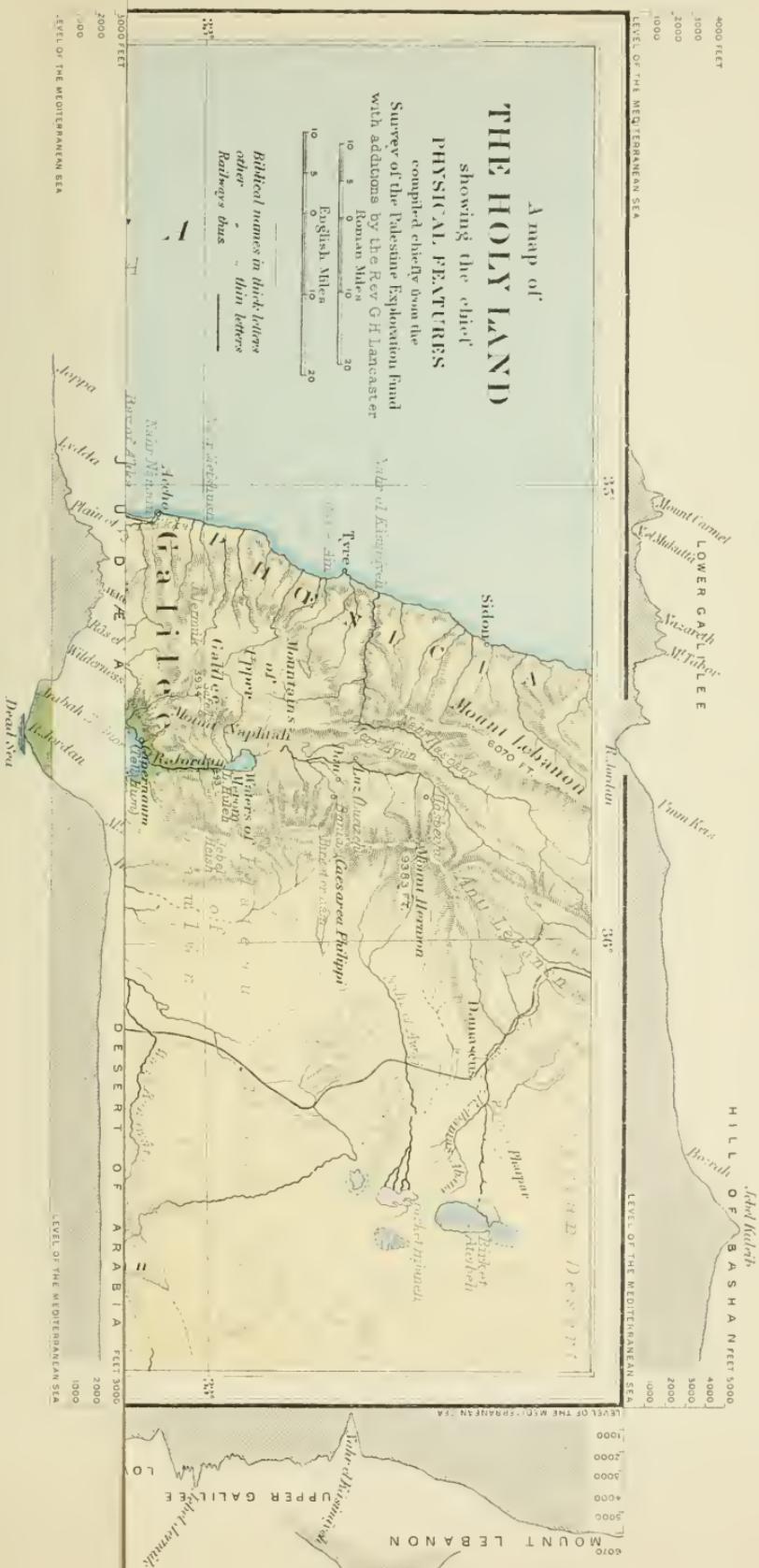
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